

# Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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### HE HATH DONE ALL THINGS WELL.

FAR o'er the Galilean sea  
A thousand voices swell;  
And with its waves' wild harmony  
Blends ever and anon the cry:  
"He hath done all things well."

And he—yon speechless one—henceforth  
His loosened tongue shall tell  
The story of His love who feels  
The sufferer's woe, and pitying heals:  
"He hath done all things well."

And oh! what hearts, forever freed  
From sin's enthralling spell,  
Will join full soon the grateful throng  
Who own one burden to their song:  
"He hath done all things well."

For round the "sea of glass," where storm  
Or tempest never fell,  
One Name shall wake the heavenly choirs,  
One theme attune their golden lyres:  
"He hath done all things well."  
—L. E. Bingham.

## Our Contributors.

### WITNESSES FOR CHRIST.

BY MRS. E. G. WHITE.

"YE shall be witnesses unto me," were the parting words of our Saviour to his disciples, ere the cloud received him from their sight. In his absence, they were to be his representatives in the world. How faithfully they fulfilled their high commission, is testified by their life of self-denial for their Master's cause; by their joyful, triumphant witness for Christ and the truth in the face of torture, imprisonment, and death.

These words of Jesus have lost none of their force through the lapse of ages. Our Saviour calls for faithful witnesses in these days of hypocrisy and religious formalism. But how few, even among the professed ambassadors for Christ, are ready to give a faithful, personal testimony for their Master. Many can tell what the great and good men of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate.

Ministers of Christ, what have you to say for yourselves? What soul-conflicts have you experienced that have been for your good, for the good of souls, and for the glory of God? You who profess to be proclaiming the last solemn message to the world, what is your experience in the knowledge of the truth and its effect upon your own hearts? Will your character testify for Christ? Can you speak of the refining, ennobling, sanctifying influence of the truth as it is in Jesus?

What have you seen, and what have you known, of the power of Christ?

This is the kind of witness for which the Lord calls, and for which churches are suffering. The spirit of Christ—true faith, that works by love and purifies the heart—is a priceless jewel, rare indeed in this degenerate age. "If ye love me," says the Saviour, "keep my commandments." Do we obey the law of God, or are we cherishing idols in our hearts? How many manifest their love by willing obedience, making the service of Christ their first consideration, and worldly things secondary?

Unbelievers sometimes look upon our faith as unattractive, cold, and forbidding. There is reason for this. Ministers of the gospel present to the people the theory of truth, while He who is the Truth and the Life is left in the background. Some preachers are more zealous to make a good argument upon doctrinal points, than to present a self-denying, crucified Saviour to the people.

A minister may gain a reputation for ability and shrewdness, and yet not be the acknowledged witness of Christ. He may talk of the truth, and boast of the truth, while yet his heart has not felt its sanctifying power. Self is exalted, and the glory of God forgotten. If true piety and the influence of the Holy Spirit are wanting, a minister's labors will be an injury to the people and to the cause of truth. He does not preach Christ from an experimental knowledge of him, but, parrot-like, he repeats what he has learned from others. The Lord addresses to this class the question, "What hast thou to do to declare my statutes?"

Lift up Jesus,—lift him up before the people; dwell upon his matchless love. But the heart must first be imbued with that love, in order to speak it, to preach it, to pray it, to live it. We must have personal communion with Christ, in order to reveal him to the people. The graces of his Spirit, the loveliness of his character, must be shining forth in the characters of his witnesses.

How many cling with tenacious grasp to their self-termed dignity, which is only self-esteem. These seek to honor themselves, instead of waiting in humbleness of heart for Christ to honor them. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons teach others just how to perfect a Christian character, but they do not these things themselves. They have not learned of Him who says, "I am meek and lowly of heart."

True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." It was when Isaiah saw the glory of the Lord and heard the cherubim crying, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone!" Daniel, when visited by the holy messenger, says, "My comeliness was turned in me to corruption." Paul, after he was caught up into the third Heavens and heard things that it was not lawful for a man to utter, speaks of himself as "less than the least of all saints." It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the

angel. The more closely and continuously we behold our Saviour, the less shall we see to approve in ourselves.

There is a feverish love of pleasure at this time, a fearful increase of licentiousness, a contempt for all authority. Not only worldlings, but professed Christians also, are governed by inclination rather than duty. The words of Christ are sounding down through the ages, "Watch and pray." Says Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober." The signs of the times are pointing us to the near approach of our Lord. Is it indeed true that the end of this world's history is near? that Christ is at the door? Are we preparing for the great judgment scene?

Where are our responsible men at this crisis? Are they living like men who wait for their Lord? Are there not men in the ministry who are indifferent and careless? Are there any among us who are eating and drinking with the drunken? Inebriates are not the special ones here meant; all are included whose senses are so confused and benumbed by the spirit of the times that eternal things are not realized. If there was ever a time when men of God should stand aloof from the corruptions of the world, it is now. The Lord is at hand. Let the trumpet have a certain sound. Let the people be warned.

"Ye are my witnesses," saith the Lord. A living Christian will have a living testimony to bear. If you have been following Jesus step by step, you will have something right to the point to relate of the way he has led you. You can tell how you tested his promise, and found the promise true. You can point to the living spots in your experience, without going back for years into the past. Would that we could oftener hear the simple, earnest testimony of heart conflicts and victories:—

"I have been fighting the battles of the Lord, and have made conquests over self. I was sorely assaulted by the great adversary, tempted to neglect prayer, and to seek my own pleasure. I did not faithfully discharge my duty to God. He has bestowed upon me Heaven's richest blessing, in the gift of his Son; yet I made his service secondary to my own. But I have seen my sin in so doing, and have repented before the Lord. I have battled against self, which was striving for the mastery. The conflict was grievous, but I would not yield to the clamors of the carnal heart. I humbled my soul before God, and wept in penitence before him. My trembling faith grasped the promises, and appropriated them to myself. Jesus revealed himself as a present help in my emergency. I have gained the victory." What a blessed, softening, subduing influence such testimonies would have upon the hard heart of the unconverted or the backslider. God is speaking through clay. Religion seems a reality.

At this time of general intemperance and worldliness, every true Christian will have a battle to fight to practice the principles of truth as well as to assent to them. It is genuine, personal experience in the Christian life, the Christian warfare, that ministers of the gospel need. The Captain of our salvation calls for witnesses fresh from the field of action. Those who have been fiercely assaulted by the enemies of truth and

the adversary of souls, and who have conducted themselves as did Jesus in his hour of trial, will have a testimony to bear which will thrill the hearts of the hearers. They will indeed be witnesses for Jesus.

Brethren, the biographies of good men of the past will not meet the demand for this time. The Saviour whom you profess to love and serve, wants you to have an experience of your own to relate. What do you believe? Is probation soon to close? Is the time at hand when the Judgment shall sit, and the books shall be opened, and we be judged according to our works?

Witnesses for Christ will manifest piety at home. Those who fail to do this are denying their faith. Ministers who preach close, practical discourses to the people, should themselves give a practical illustration of the truths taught. Piety in the daily life will give power to the public testimony. Patience, forbearance, and love will make an impression upon hearts that sermons have failed to reach. Christ is not pleased with the fruit that many bear. He pronounces the tree corrupt, for its character is determined by the fruit.

There is a sad lack of tenderness and sympathy among the servants of Christ. They do not love as brethren. They are harsh and dictatorial. Especially is their conduct toward the erring destitute of pity or compassion. Said the apostle, "Considering thyself, lest thou also be tempted." We shall surely be judged by our Heavenly Father in the same manner that we have judged others. "With what judgment ye judge, ye shall be judged." "He shall have judgment without mercy that hath showed no mercy." Oh that these hard-hearted, exacting ones would fall upon the Rock and be broken, lest theirs be the terrible alternative, that the Rock shall fall upon them and grind them to powder.

Jesus has given us in his life an example of pity and love for the erring. While he fearlessly reproveth sin, he regarded the sinner with compassion. Looking upon the cross of Calvary, where Christ poured out his life to atone for our sins, let us recall his words, "Love one another, as I have loved you." Oh that we all, both ministers and people, might heed the tender entreaty!

But while the servant of Christ should seek with all patience and love to save sinners, he should on no account give license to sin. He must not allow his perceptions to be dulled by contact with iniquity, or his judgment to be perverted by the world's opinion. By excusing and palliating sin, we lose a sense of its heinous character. Compassion for the erring should not degenerate into indulgence for transgression. In order to preserve the safe mean, the Christian must add to patience godliness. Then he will see as God sees.

The Good Shepherd laid down his life for the sheep. Under-shepherds should watch for souls as they that must give account, remembering that they are to be "ensamples to the flock." He who takes upon himself the responsibility of instructing others in the things of God, should himself be a constant learner in the school of Christ. God will accept the labors of all who obey the Saviour's call, "Follow me." As they continue to follow Jesus, they will become more like him in character. Love to God and man will pervade the life. The thoughts will linger naturally upon heavenly things. The theme of conversation will be the subject of greatest interest, the Christian's hope. The very countenance will express the peace which passeth knowledge. Such a life is the best testimony that can be borne for Christ.

#### "THY WORD."

The word of my lord the king, shall now be comfortable (margin, "for rest.") 2 Sam. 14:17.

UPON Thy Word I rest,  
So strong, so sure,  
So full of comfort blest,  
So sweet, so pure—

The word that changeth not, that faileth never!  
My King, I rest upon Thy Word forever!

—Triumphs of Faith.

#### UNTIL HE COME,

By Christ redeemed, in Christ restored,  
We keep the memory adored,  
And show the death of our dear Lord  
Until he come!

His body broken in our stead  
Is here in this memorial bread;  
And so our feeble love is fed  
Until he come!

His fearful drops of agony,  
His life-blood shed upon the tree,  
The wine shall tell the mystery  
Until he come!

And thus that dark betrayal night  
With the last advent we unite;  
The shame, the glory, by this rite,  
Until he come!

Until the trump of God be heard,  
Until the ancient graves be stirred,  
And with the great commanding word  
The Lord shall come!

O blessed hope! with this elate  
Let not our hearts be desolate,  
But strong in faith, in patience wait,  
Until he come!

—Selected.

#### THE DECALOGUE A DISTINCT AND IMMUTABLE LAW.

BY ELD. D. T. BOURDEAU.

(Concluded.)

OBJECTIONS ANSWERED.

*Obj. 4.* All our moral duties are comprehended in the precept, "Thou shalt love thy neighbor as thyself." Rom. 13:8, 9.

*Ans.* All the moral duties that we owe to our neighbor are comprehended in that precept. But what about the moral duties we owe to God? What about the duties embraced in the first four commandments of God's law? Is God to be left out of the account? Should we not love God supremely? Matt. 22:36-40. In Rom. 13:8, 9, Paul speaks of those commandments of the law that relate to our neighbor, and that are embraced in the second division of the law, which is here called law on the same principle on which each of the commandments is called law. Dan. 9:10, 11; Neh. 9:13.

*Obj. 5.* We should keep the spirit of the law, and not its letter, or exact form. Rom. 2:29; 2 Cor. 3:6.

*Ans.* Who has given to the law its letter, or exact form?—The God who is too wise to err. Why has he given it the form or wording he has?—That we may determine its sense and the duties it enjoins. It is the form of the law that tells us what to do and what to refrain from doing. Therefore, to disobey the form of the law is to disregard its duties. Now, can we do this, and yet keep the spirit of the law? Can we knowingly break the law, so far as our external acts are concerned, and yet regard the principles of love that underlie it, and that should govern our thoughts and motives in keeping it? Can we make and worship images, profane God's name, kill, steal, commit adultery, etc., and yet love God supremely and our neighbor as ourselves? The fact is, if we keep the spirit of the law, love God and man as we should, we shall fulfill the duties enjoined by the law, so far, at least, as we understand them.

On the table is a glass containing pure water. One standing near praises the water, but immediately breaks the glass which contains it, pronouncing it useless. You would say, "That is a foolish man;" but he is as sane as those who boast of their regard for the spirit of the law, and yet repudiate the very duties enjoined by the law. As though the spirit of the law were against its letter, and the law were a series of flat contradictions, and God were divided against himself!

In view of the importance of strictly observing all the precepts of the law, our Saviour, in Matt. 5:17-20 and Luke 16:16-18, manifests great care to preserve the exact form of the law, even to the letters and traits of letters which compose it. Does Paul, therefore, contradict Christ when he says in Rom. 2:29, "In the spirit, and not in the letter, whose praise is not of men, but of

God"?—By no means. He opposes a tendency to strictly carry out certain popular forms of duty to receive praise and worship of men, while overlooking the spirit of duty, the great principles underlying duty. Such was the course of many of the Jews with regard to circumcision, fasting, public prayer, etc. They performed those duties, not through love for God and their neighbors, and a sense of their great need of divine help, but through shameful selfishness, to receive the glory that comes from men. And Paul reproves them because through the letter—their exactitude in keeping up these popular forms from selfish motives—they passed over very plain duties of the law, and transgressed the very law of which they boasted.

God enjoins first of all heart work and a regard for the spirit of duty as the only means of securing that obedience he approves—obedience from the heart, the fruit and proof of love. He claims our hearts' best affections, and if we love him, we shall show it by our works; we shall cherish a tender conscience and a fear of displeasing him, and shall strictly keep all his commandments. 1 John 5:2, 3.

2 Cor. 3:6 relates to the new testament, or covenant: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Hence if this objection be valid with regard to the law, it must also be valid with regard to the new covenant; and we need not be so particular about fulfilling the duties of the new covenant! No; the idea is that God has ordained that the ministers of the new covenant should not be confined simply to the letter, or exact forms of that covenant, but that they should keep its spirit—Christ formed within (Gal. 4:19), Christ the personification and embodiment of love, mercy, and every excellence, and the main spring of every commendable action (verse 17), first and uppermost, knowing that if men possess and cherish the spirit of the new covenant, they shall regard its forms and duties as fast as they obtain a knowledge of them.

There is now, as in the days of Paul, a tendency with many to keep up certain popular forms of duty to receive praise from men, and, through those forms, to break the law of God; and to the degree that this tendency exists, to the same degree will unpopular forms and duties be avoided, although enjoined by the Bible. If the observance of the Sabbath were a popular duty, there would be danger of keeping the day to receive glory of men; but in the present state of affairs, men must love God and cherish the spirit of the law to be led to observe the Sabbath; therefore the present Sabbath reform is well calculated to remove from those who will engage in it the very evil condemned by Paul in Rom. 2:21-29; 2 Cor. 3:6.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. 7:9. "And showing mercy unto thousands [a thousand generations, French translation] of them that love me and keep my commandments." Second commandment, in Ex. 20:6. "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever." Deut. 5:29. In these scriptures God speaks of the ten commandments.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103:17, 18. Here "covenant" cannot mean the old covenant that passed away. It is God's covenant commanded, the ten commandments. See Deut. 4:13.

Again: "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth, O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth [not merely in the land of Palestine]. Be ye

mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath with Isaac; and hath confirmed the same with Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan." 1 Chron. 16:12-18.

Here we have the judgments of God's mouth (the ten commandments), or God's covenant, which he commanded to a thousand generations, which is traced back to Abraham, Isaac, and Jacob, is called a law, and is connected with the oath and promise concerning the land of Canaan; for God made their inheriting that land conditional on their keeping his commandments. Gen. 26:3-5; Deut. 4:1-5; 11:1-9; 28.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:12-14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. . . . Blessed are they that do his [another's, the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

### HISTORY OF THE TEMPLE.

BY MRS. M. E. STEWARD.

SOLOMON'S temple was dedicated, says Usher, in the year of our world 3001, opening its fourth millenary in the ninth jubilee year. It has since passed through many changes.

"In A. M. 3033, B. C. 971, Shishach carried away its treasures. 1 Kings 14; 2 Chron. 12. In 3146, Joash, king of Judah, got silver together to go upon the repairs of the temple. They began in earnest in 3148. 1 Kings 12:4, 5; 2 Chron. 24:7, 8, 9, etc. In 3264, Ahaz gave its riches to Tilgath-pilneser; profaned the holy place by setting up there an altar like one he had seen in Damascus, and took away Solomon's brazen altar, sea, basins, and the king's throne or oratory. He sacrificed to strange gods, and erected profane altars in all the corners of the streets of Jerusalem. He pillaged the temple, broke the sacred vessels, and lastly shut up the house of God till his death in 3278. Hezekiah, his son, reopened and repaired the gates of the temple in 3278; restored the worship and sacrifices, and made new sacred vessels in place of those destroyed by his father; but in 3291 (the fourteenth year of his reign), Sennacherib coming with an army into Judah, Hezekiah was forced to give him all the temple riches, and even the plates of gold he himself had put on the gates. But when the king of Assyria was gone, Hezekiah undoubtedly restored all these things to their first condition."

As has been said, Hezekiah acted very foolishly. Instead of calling on God for deliverance from the power of the Assyrians, he himself proposed to accede to all their haughty, wicked king might demand of him. 2 Kings 18:14. The event showed that the Lord would have effectually responded to their faith in him; for when, soon after, Sennacherib came the second time to take Jerusalem, and Hezekiah cried to God, the answer was, "I will defend this city to save it, for mine own sake, and for my servant David's sake" (2 Kings 19:34); and that night 185,000 in the camp of the Assyrians were slain. Verse 35. Here is a lesson for the tried and persecuted people of God in all ages. Will he do less for his own children,

for the sake of his Son, than he did for the Israelites for the sake of David his servant? Our Leader requires us to have moral courage, with a firm hold of his strength, not a weak surrender to the powers of darkness. Precious are the bitter trials that prove the faithfulness of our Heavenly Father.

"In 3306, Manasseh, son of Hezekiah, profaned the temple, by setting up altars to all the host of heaven, even in its courts. He set up idols there, and worshiped them. So the king of Babylon carried him in chains beyond the Euphrates, in 3328, B. C. 676. There he repented, and being sent back, redressed his profanations by taking away the idols, destroying the profane altars, and restoring the burnt-offerings' altar, and sacrificing upon it. In 3380, Josiah, king of Judah, labored with all his might in repairing its edifices, either neglected or demolished by his predecessors; commanded the Levites to replace the ark in the sanctuary, and ordered that it should no more be removed from place to place, as it had been during the reigns of the wicked kings. In 3398, Nebuchadnezzar took away part of the sacred vessels, and placed them in the temple of his god at Babylon; he carried away others also in 3405. Lastly, in 3416, he took Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah.

"It continued buried in its ruins fifty-two years, till the first year of Cyrus at Babylon in 3468, B. C. 536. Then Cyrus permitted the Jews to return to Jerusalem and rebuild the temple. Ezra 1:1-3. In 3469, they laid its foundation, but had hardly been at work one year, when Cyrus, or his officers, gained over by the enemies of the Jews, forbade them, A. M. 3470. After the death of Cyrus and Cambyses, they were again, in 3483, forbidden by the Magian (called in S. S. Artaxerxes), who succeeded Cambyses. Lastly, these prohibitions being superseded under Darius, son of Hystaspes, in 3425, the temple was finished and dedicated four years after, twenty years after the return from captivity."

Usher computes the time of the existence of Solomon's temple to be four hundred and twenty-four years, three months, and eight days, but it retained its first magnificence but thirty-three years, when Shishach, king of Egypt, plundered it. It is supposed the second temple was much larger than the first, but so far less beautiful and glorious that those who saw the first house wept at the dedication of the second (Ezra 3:12), saying, "Is it not in your eyes in comparison of it as nothing?" Hag. 2:3. (Just so the first youthful, hearty consecration to God of ourselves, "the temple of the Holy Ghost," is far more lovely than any subsequent one, following a backsliding. What a pity a second should ever be necessary!) It is said that Zerubbabel's temple had not "the ark and mercy-seat, the divine presence or visible glory, the holy fire on the altar, the urim and thummim."—*Bible Dictionary*.

"It was profaned by Antiochus Epiphanes in 3337; the ordinary sacrifices discontinued, and the idol of Jupiter Olympus set up on the altar [on which he compelled the Jews to offer swine's flesh.—*Josephus*.]"

So it continued three years, when Judas Maccabeus purified it, and restored the sacrifice and worship of the Lord 3840, B. C. 160.

"Herod the Great undertook to rebuild the whole anew. In A. M. 3987 he began to lay its foundation, forty-six years before the first passover of Christ, as the Jews observed to him, 'Forty and six years was this temple in building.' John 2:20. This is not saying that Herod employed forty-six years in building it; for Josephus says he built it in nine years and a half. But after Herod's time they all continued to make additions, and Josephus tells us that they went on working upon it until the Jewish war. Herod's temple existed but seventy-seven years, when it was destroyed by the Romans in 4073, A. D. 70."—*Calmet and Josephus, in Clarke*.

"—'Loving-kindness,' says the Talmud, 'is greater than laws; and the charities of life are more than all ceremonies.'"

### DEATH AND THE APPEARING OF CHRIST.

Non omnis moriar.

No greater error was ever perpetrated than that of the pagan poet who uttered the above sentiment, unless it was when the serpent said unto Eve, "Ye shall not surely die" (Gen. 3:4); and on such assertions a world of sin, shame, and sorrow has been perpetuated. How the teaching of God's word has been falsified, and yet with what fearful tenacity men in these times cling to such monstrous lies! Scripture is perverted, false theories built up, and wicked monstrosities palmed upon unsuspecting people. God says, You shall surely die if you disobey my commands (Gen. 2:17); and, "Behold all souls are mine; as the soul of the father, so also of the son is mine; the soul that sinneth, it shall die." Eze. 18:4. And it is only the soul that considereth and turneth away from all his transgressions that he hath committed that shall live. Eze. 18:28.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. Christ's appearance is yet in the future, for he is now in Heaven itself, to appear in the presence of God for us (Heb. 9:24), our High Priest after the order of Melchisedec. Heb. 5:6. And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "When he shall appear [not until then], we shall be like him; for we shall see him as he is." 1 John 3:2; also Phil. 3:20, 21. "But I would not have you to be ignorant, brethren, concerning them which are asleep." See 1 Thess. 4:13-18. So to merit his likeness at his appearing we must continue patient in well doing, and seek for "glory and honor and immortality, eternal life." Rom. 2:7. Christ only hath immortality, dwelling in the light. 1 Tim. 6:16. Christ shall open the prison-house, and bring us out. Isa. 42:7; 61:1. Job says, "There the prisoners rest together;" "the small and the great are there." Chap. 3:18, 19.

Dear brethren and sisters, we know our Redeemer liveth, and that he will stand at the latter day upon the earth. Job 19:25. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

D. F. E.

### BIBLICAL PREACHING.

EXPERIENCE OF PROFESSOR PHELPS.

[In that remarkable volume, "The Theory of Preaching," just published by Charles Scribner's Sons, of this city, Prof. Austin Phelps gives his own experience of the value and importance of Biblical study to a successful pulpit. His words are weighty, and ministers, old and young, will do well to heed them.—*New York Observer*.]

I do not speak on this subject without knowing whereof I affirm. You will pardon me if I give you—what you will bear me witness I do not often give in a formal way—a leaf from my own experience. I am not ashamed to say that I spent the larger part of the first night after my ordination in vigils of hopeless despair of ever being able to rise to the level of my pulpit. My sermons were—what they were. I knew it, if nobody else did. The first gleam of confidence that I gained arose from the kindness with which my very indulgent people received my expository remarks in conference meetings, for which I prepared myself as regularly as for the services of the Sabbath. Led, as I believe, by the Spirit of God, I took up the prophecy of Isaiah and the Epistle to the Romans as subjects of thorough study. I devoted to them from one to two hours daily, using the best helps at my command. The first money I earned for my library was spent for books of sacred literature. Wisely or unwisely, I made much of Monday mornings in building the Biblical foundations of my ministry. The first tangible result was that



I very soon found the materials of sermons thronging upon me from those two books of the Bible. I found unique texts for textual sermons, compact and prolific paragraphs for expository sermons, philosophical combinations of inspired thought which nothing else would have suggested to me, novel relations of scripture to scripture, discoveries of the secret harmonies of revelation, adjustments of truth to popular wants which I could have met in no other way, illustrations from books of Eastern travel, and, more than all else, an uplifting of my own mind into a Biblical atmosphere, specially an atmosphere of faith in God and in this world's future. Then followed a repose of conscience in my labor which was entirely new to me.

Before four months had passed away, I began to use the results of my Scriptural studies in my pulpit. On every Sabbath afternoon, if I preached twice to my own people, I delivered extemporaneously, though from a full brief, a textual or an expository sermon on a passage selected from one of those two books which were the subjects of my daily research. The sermon was prepared always on Saturday; but the texts and materials were ready to my hand weeks in advance. After the first four months of my ministry, I never spent a quarter of an hour hunting for a text or a theme.

My success was not brilliant, but I am confident that my Biblical course saved my pulpit. Those Scriptural sermons brought me near to the best Christian experience of my most godly hearers. They diversified and simplified my preaching, and expanded and deepened my range of thought in all the labors of my pulpit. They assisted me greatly in extemporaneous prayer. Inferior as those discourses seem to me now, and though I have no idea that they did as much for any one else as for the preacher, yet I am sure that nothing else of which I was master could have held for me the confidence of my people in my ability to be their spiritual teacher. The work of those years is yet to be tried as by fire; but if anything in it shall bear the test by that purest of the elements, it will be found in that part of the work in which I went before my hearers with the most elaborate and yet the simplest results of my study of the word of God.

I speak the less unwillingly to you of that chapter of my life, because there was nothing in my experiment which was the fruit of genius, or in any way exceptional. In kind, it was a success which any one of you may achieve, I hope in a much greater degree. I beg you to try the experiment for yourselves. Supply your libraries at the outset with the best works in Biblical literature. Do not spare your purses in so doing. Wear the old coat, and buy the new book. Incur any hazard or hardship, but those of debt and dishonor, to get your outfit of tools to work with. You must have them early in your ministry, if you are ever to use them. Your wedding can wait, but your library cannot. Then systematize your Biblical studies, and give yourself to them religiously. Get rid of church councils, and building committees, and executive miscellanies, so far as you honorably can. Leave the social dinners, and the pleasure-parties, and the regattas, and the operas, and the fast horses, to those who need them. Say you, with Nehemiah, to the messengers who tempt you to such things, "I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it and come down to you?" Cultivate a stern unity of purpose in your calling of God, and hold to it to the death. Come thus to your Biblical sermons with a full mind which aches to deliver itself. Get yourself into a state of Biblical production in which your materials for the pulpit shall always crowd you, you never hunting them.

—There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.—Middleton.

## EFFECTUAL PRAYER.

SKETCH, cease that idle speech,  
Hear a truth a child may teach:  
Nothing alters God's just will;  
That is changeless, fated still;  
But who knoweth his decree,  
Which in simpleness may be  
Grant of every creature's prayer,  
True and earnest, everywhere,  
All foreknown, foredoomed, foreseen,  
All to be as all have been.

God, who bids his creature pray,  
Knoweth when he will obey;  
And to wise obedience grants  
Ample help for all his wants;  
Haply not at once the boon  
Asked impatiently too soon,  
But some better gift meanwhile  
That the spirit may beguile  
Of life's bitterness and care,  
Into sweetness changed by prayer.

Prayer is wisdom, prayer is power,  
Prayer is comfort every hour;  
Therefore, brother, night and day,  
Sister, cease thou not to pray.  
Art thou worried?—prayer gives peace;  
Sad?—bids all thy sorrow cease.  
Art thou harassed with much care?  
All shall melt away in prayer;  
Money trouble, mother's grief,  
Prayer to both shall bring relief.

Ay, the ravens in the air  
Richly shall bring food through prayer,  
And thy cruse shall never fail  
Filled by prayer that must prevail;  
And the very dead shall live  
Through the prayer thy God doth give.  
Yea, let mourners, comforted  
For the living or the dead,  
As he answereth every way,  
Praise the Lord who bade them pray.

As with great things so with small,  
Prayer is all, and all in all;  
Tell thy Father thy least care,  
He will hear the feeblest prayer;  
Speak to him of any cross,  
Any pain, or fear, or loss:  
Thou through constant prayer shalt find  
Sweet contentment in thy mind,  
Cheerfulness serene and strong,  
And patient faith against all wrong.

Neither is there any need  
Of church, or priest, or form, or creed,  
Or time, or place, or toil, or care,  
To drag down Heaven to hear thy prayer;  
Lift up thy heart in solitude,  
By the seashore, in the wood,  
Or in some hive of men, alone  
Cloaked in thine own belted zone,  
Thy soul sphered within its cloud,  
However jostled by the crowd.

There pray thou!—yes! everywhere,  
And achieve effectual prayer;  
Telling God of all thy needs,  
Sin, loss, trouble,—all he heeds,  
Winning at his gracious hands  
Through strong prayer that he commands,  
Not alone what thou mayest ask,  
Special help for some life-task,  
But a spirit breathing still  
Sweet contentment with God's will.

—Martin F. Tupper.

## "DOES GOD ANSWER PRAYER?"

TRUE prayer is not simply the breathing of desire, but of right and holy desire. It is the very breathing of the Spirit of God, who maketh intercession in us, sometimes in words, sometimes in unutterable groanings. At the very bottom and basis of all real prayer, there lie two divine yearnings, which qualify and modify all specific requests: "Thy will be done!" and "Father, glorify thy name!" Deeper than all that devout lips ask, is the habitual longing of the devout heart, that God's will may be done, and his glory be advanced. Whatever would be contrary to that will and glory, no true disciple desires. Hence in any doubtful case there is always a "Nevertheless, not as I will, but as Thou wilt!"

God promises to answer prayer indeed, most repeatedly, emphatically, unequivocally. Yet observe that *wherever a blessing is conditional, the promise is conditional; i. e., if what we ask is good for us under certain conditions, God promises to grant it only when those conditions exist. God's fatherhood and fidelity demand that there should be no unconditional promise to bestow, in answer to prayer, a conditional blessing. If he should give us just what we ask in*

every case, we should not dare to pray. It is our confidence that he "knows how to give good things to them that ask him" that emboldens us to pray. Prayer is no "magic mirror," in which we look to get just what our capricious wishes fancy; else far better that the magic mirror, like that in the fable, were shattered! Human caprice would work too often only a curse, and not a blessing.

Whenever we ask for something whose nature as always and necessarily a good is positively known, such as holiness of heart or usefulness of life, we know that it is according to the will of God and for his glory, and we may ask confidently. *No such prayer ever went unanswered.* But, in asking for a temporal good, like the recovery of the sick, we have no certain revelation of what is ultimately best, and hence we say, "Nevertheless, thy will be done." No such temporal good is unconditional; hence, in the nature of the case, the answer cannot be unconditional. We may insist on "flesh to eat," and God may "give us our request, and send leanness to our souls." But better for us that the flesh were withheld, and that he, in refusing our *actual* request, should answer our *virtual* prayer, that what is best for our whole nature may be given, and that only.

God's answer to all true prayer is as sure as that the Father, Son, and Holy Ghost are one; for the Holy Ghost intercedes within, while the Son intercedes above. "By him we have access through one Spirit unto the Father."

God will give us what we ask, or he will give us something better. He may withhold what *we* think would be a blessing, because he knows it would not be. He withholds in order that he may bestow a higher good. Paul besought the Lord thrice that the thorn in the flesh might depart from him. The Lord left the thorn, that, in its presence, Paul might have a richer experience of sufficient grace than he could have had in its absence. Monica early and earnestly and long besought God not to let Augustine go to Rome, lest he be confirmed in skepticism and unbelief; but Augustine went to Rome, and so heard Ambrose of Milan preach, and was converted. God fulfilled Monica's desire in denying her request! And so God is always truthful and faithful to the praying soul. He may not grant our request, but he grants the deep desire of our hearts for the highest good, which he only knows or can know; and he will do for those who trust his unerring wisdom and unfailing love "exceeding abundantly above all we can ask or even think."

God is on the throne, though "clouds and darkness are round about him." He makes the wrath of man to praise him, and the remainder of wrath he will restrain. To our human eye it may seem dark:—

"Right forever on the scaffold,  
Wrong forever on the throne;  
But that scaffold sways the future,  
And, behind the dim unknown,  
Standeth God amid the shadows,  
Keeping watch above his own."

If we lose not our faith in God, we shall know hereafter what we know not now, and find that he has in store for us something better than what we asked, and what, for some wise, inscrutable purpose, "Our Father" chose in his love to withhold.—Arthur T. Pierson, D. D.

## SPIRITUAL WEALTH.

As certain persons were returning from the burial of their dead, the remark was made, "What a sad life our friend lived! How unfortunate he was! Poverty seemed to accompany him. He died poor." "Had he not some little success?" one inquired. "No," was the answer, "everything was against him; his life was a failure." "I do not understand you," said a voice, which had thus far been silent; "I was with him in his last moments, and I thought he died rich." "You are mistaken; his estate amounts to nothing at all." "But surely he left a good name, and a legacy of noble deeds, and a holy example, and lessons of patience in suffer-

ing, of hope in adversity, of heavenly confidence, when no sunbeams fell upon his path." "Then he died rich," was the emphatic declaration, "richer than the millionaire who went to his long home the same day, miserable in all but his gold." Any grasping, selfish man with a moderate share of brain may gather money, and learn the art of keeping it; but not one in a hundred can conquer bravely in the battle of life as he did, and step forth from the ranks of men a Christian hero.—Henry M. Booth, D. D.

## A FRAGMENT.

If, as 'tis said, the utterance of a word  
Can move the atmosphere that spans the world;  
And if a pebble, cast into the sea,  
In ever-widening circles stirs the depths  
Of distant waters compassing the globe,  
So are there human lives that, far beyond  
The little space they occupy on earth,  
Breathe forth an influence for good or ill  
That moves from heart to heart, from life to life,  
And makes their power immortal!  
One little word may touch some hidden spring  
Of thought that leads to words, and then to deeds,  
That make or mar our peate forever here,  
And, it may be, hereafter!

## LIFE THROUGH CHRIST.

BY ELD. M. C. WILCOX.

OF all theories that ever existed, that of an inherent immortal entity in man is the most absurd and inconsistent. Not long since I listened to a minister of the M. E. persuasion, who was attempting to "show up the inconsistencies of materialism." His arguments consisted of misrepresentation, broad unfounded statements, noise, and bluster. He stated that the soul was "a part of God," like God, and "was God, whether given to the lowest demon in hell or the highest angel in glory;" that if he "did not believe in the immortality of the soul, he would just as soon go into Darwinism," "would never ask a wicked man to repent," "would be one of the worst of demons," and concluded by pronouncing "Anathema, maran-atha" upon all who did not believe as he preached.

As to Darwin's theory of evolution progressive, of course I cannot indorse it; but if there were such a theory as evolution *retrogressive*, the actions and utterances of the man would have led me, at least, to look upon the theory with kindness.

But to the inconsistencies of the theory he advocated. If the soul—the real, sentient, responsible part of man—is a part of the Deity, then a part of God is placed on probation; a part of God fell by transgression; God pronounces sentence of death upon parts of himself; gives his Son to die for parts of the Son and Father (for the same theory makes them the same); sends parts of himself to preach to parts of himself; saves such parts as are converted, and consigns to eternal torment such parts as reject his mercy. O consistency, thou art indeed a jewel rarely found.

On the other hand, what a beautiful harmony exists in the doctrine of life through Christ. Man, created by God a rational, intelligent being, with noble desires and aspirations, is placed on probation. Good and evil, life and death, are set before him. If he continued in obedience to God, he would perpetuate a never-ending existence; if he disobeyed, he must "surely die,"—must go back to dust. He transgressed, and the penalty was visited upon him. But does the all-beneficent Father, one of whose essential attributes is love, leave him here? No. He looks down through the long vistas of coming ages, and sees the millions that must go down in death—lost forever—in consequence of Adam's sin. He will make another effort to save man. The Son of the Infinite consents to die. The Seed is promised. Man is placed on a new probation. All are to be brought back from the Adamic death irrespective of character, because it came not on account of their individual transgression. "As by Adam all die, so by the Anointed also will all be restored to life." 1 Cor. 15:22 (Emphatic Diaglot). They will receive back again the Adamic life.

But those who have believed on Christ, who have accepted of proffered mercy, who have complied with the conditions, who have rendered acceptable obedience to God, will receive eternal life through Christ. Says our Saviour, "I came that they might have life, and that they might have it more abundantly." "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3. This knowledge of God and Christ must pertain to our character, or moral nature. Those who know righteousness are those who have God's holy law in their hearts. Isa. 51:7. And those who know God will have the immutable principles of his government implanted in their nature by the Holy Spirit, and carried out in their daily lives. So with knowing Christ. "That I may know him," says Paul, "and the power of his resurrection," etc. Phil. 3:10. Such knowledge of God and his Son will bring eternal life. No other will. And this life is the sum of the gospel. God sent his Son to give life. John 3:16; 6:40; 10:10. "I came that they might have life, and that they might have it more abundantly." "Abundantly" comes from the Greek word *perissos*, which is defined by Young's Concordance to be "above the common." So Christ gives life to all, but to the faithful, "above the common." Says the angel to the apostles, "Go, stand and speak in the temple . . . all the words of *this life*." This eternal life,—*zoe*, life which comes through Christ, life "above the common," not the *psuche* or soul life possessed by all. Says our Saviour of those who reject him, "They will not come to me that they might have life."

Sin, when finished, brings death (Jas. 1:15); completed righteousness is life. Prov. 12:28; 8:35. Blessed gift of God to the faithful—eternal life. "Be a demon," because I do not possess an immortal soul, when God has placed this wondrous boon within our reach! Paul says, "The love of Christ constraineth me." "The wages of sin is death; but the gift of God is eternal life *through Jesus Christ our Lord*." Rom. 6:23.

## TOTAL ABSTINENCE THE DRUNKARD'S ONLY SAFETY.

I HAVE heard men say that the love of Jesus, or the grace of God, had taken away their appetite for strong drink. I have a letter from a gentleman who says, "I had prayed earnestly, and God took from me *all desire* for drink." Granted that he may do so. But beware! The appetite is physical; and the appetite is produced by an immoderate use of alcohol. And the first drop of alcohol that touches that mysterious something, it will respond to. And there is not one of you who has been a drunkard, and can touch it, that can safely take to moderate drinking. I do not care if you call yourselves fifty times a Christian. The grace of God will keep you from the drink; but it will not keep you from the effects, if you drink. And I say to you, if you think the appetite is gone, Beware how you tamper with the devil that lies there quiet and dormant; for the demon will be ready to rouse into fury at the first drop of alcohol you put in your system.

A man said just before I sailed, "There is John B. Gough, thirty-five years a teetotaler; and he is in bonds, and dare not say the appetite is dead; and I came out of gaol six months ago, and I am safe in Jesus." In less than a month he was in an inebriate asylum. He had been *mistaken*, and thought the grace of God had taken away the appetite; and so he had taken to drink a little, supposing he could be a moderate drinker. The appetite is a physical disease, that the grace of God does not cure unless by a miracle, and then it is a miracle, and not what we call the grace of God.

I knew a man, a colonel in the regular army, a graduate of West Point. He had been a hard drunkard; but he became a Christian, and united with the church. On the morning of the communion day, the first Sunday in May, a gentleman said, "Colonel So-and-so communes with you to-day." "Yes; this is the first time in his

life." "Well, I am very glad to hear it,—very glad indeed." "It is a great change, a wonderful change; and we all rejoice." "What kind of wine do you use at your communion?" "Well, we buy it at the stores." "What! you don't mean to tell me that you use the common wine of commerce at the communion!" "Well, we get it at the stores." "Then I am afraid for the Colonel." "Oh, nonsense!"

That man sat at the communion table, as honest a Christian as ever sat down to show forth the Lord's death till he come—honest, true, and sincere. The wine came to him; he swallowed a portion of it, and it was noticed that he kept the cup to his lips longer than is usual. He went out, got drunk, in ten days was dead; and in less than two weeks from his first communion they buried him. The one draught, or the one drop, roused the demon into fury; and that is disease, and he could not help it. The drinking he could help, but the results he could not help. You cannot help it, if you take the drink into your system.

The grace of God did not take away the appetite. That was there; and those church members ought to have been careful before they offered him intoxicating drink, especially when you can get the pure, unadulterated juice of the grape. That is *wine*, and not the wretched, trashy, so-called "wines" of commerce.—J. B. Gough.

## REMARKS UPON OTHERS.

THERE is a practice common in many households and among familiar acquaintances which ought to be thought about, and then done away with forever. It is not only contrary to good sense, but a due regard for politeness and the observance of good manners demands that it shall not be indulged in. It is the practice of remarking on each other's looks. It is bad enough in the family, where the questions and searching glances are the expression of kind feeling, unless indeed the apparently anxious inquiries as to how you have slept and how you are feeling this morning are about as meaningless as the remark upon the temperature, but it is absolutely insupportable from any one but a very dear friend. Who has not had the experience of going out for a walk, or into a neighbor's house, and being greeted with the assertion that she is not looking well? "Seems to me you are pale to-day;" or, "How thin you are! You have been sick, haven't you? You don't look as you did last summer." The truth very likely being that you are stronger and weigh more than at that time. It is a great confession of weakness, but I have gone home from a walk out of which the sunshine has all been taken by some such thoughtless remark, and have looked in the glass to see if I could discover the sign of some fatal disorder. "John is not well this summer, and I am troubled about him; but don't tell him he doesn't look well," said John's wife to a friend; "he is so nervous that it makes him downright ill to be spoken to in that way." It certainly is not kind, and it may be very injurious. Suppose he does look wretchedly, it does not help the matter to force him to dwell upon it.

St. Paul evidently knew what he was about when he repeated that great lesson of his, all embodied in the word "rejoice," and it seems we need to have it shouted down to us from the hilltop to-day. Were it not for the fact that we are constantly meeting with expressions of the kind mentioned, it would seem that we do not need to be told how necessary is cheerfulness in the family, in the street, and wherever we may be. A generous concealment of our own trifling ailments and a laudable desire to help others to bear their troubles and possibly to forget them, ought to characterize our every-day life. The people who deal so lavishly in commonplace phrases of pity remind one of the little boy of three years old, who, upon being told to be silent unless he had something to say, looked up to his mother with wide-open, innocent eyes, and said, "But, mamma, I want to talk when I haven't anything to say."—New York Evening Post.

## The Family Circle.

### THOU SHALT NOT LOSE THY REWARD.

It may be but a healing glance, to soothe  
The wound where crime has wrought her deeper pain,  
Or kindly voice to bar the gate of tears:  
For there are eyes, drooped thro' the weary night,  
Full to the brim, which ask with prayers thy hand;  
And there are lips the journeying day, through hot  
And dusty paths, has parched with thirst, even while  
Thou holdest in thy hand the cooling draught;  
And hearts deep broken on the marge of death.  
And shall we turn aside and pass them by,  
Cold and unkind than the dark, stern north?

Oh! each kind deed shall live; caught up by Heav'n  
Shall shine like stars far in the distant night,  
Or lost from memory, fly like winged seed,  
Far o'er the undawned years, and in a day  
Spring up in blooms of everlasting joy.

Ah! little lamb, lost from the wandering ewe,  
With many a cry and piteous complaint,  
I hear thy voice go through the lonesome field:  
Without a pause I'll take thee in my arms,  
And while the dark winds turn the withered grass,  
I'll go and seek her, wide and far, for thee.  
—Hubert T. Houston, in *S. S. Times*.

### CHRISTMAS PRESENTS.

#### A STORY FOR THE HOLIDAYS.

"DIDN'T he make you a present of anything, Lizzie?" asked Margaret Granger of her cousin, Lizzie Green.

"No, not even of a strawberry cushion," spoke up Lizzie's sister Jane, "that he might have bought for a sixpence. I think he's a right down mean, selfish, stingy fellow, and if he does n't keep Lizzie on bread and water when he gets her, my name's not Jane Green."

"I would n't have him," said Margaret, jesting, yet half in earnest. "Let Christmas go by, and not make his sweetheart or sister a present of the most trifling value! He must have a penny soul. Why, Harry Lee sent me the 'Leaflets of Memory' and a pair of the sweetest flower-vases you ever saw, and he only comes to see me as a friend. And cousin William made me a present of a splendid copy of 'Mrs. Hall's Sketches,' the most interesting book I ever read. Besides, I received lots of things. Why, my table is full of presents."

"You have been quite fortunate," said Lizzie, in a quiet voice; "much more so than Jane and I, if to receive a great many Christmas presents is to be considered fortunate."

"But don't you think Edward might have sent you some token of good-will and affection in this holiday season, when every one is giving or receiving presents?" asked Margaret.

"Nothing of the kind was needed, cousin Maggie, as an expression of his feelings toward me," replied Lizzie. "He knew that I understood their true quality, and felt that any present would have been a useless formality."

But notwithstanding Lizzie said this, she could not help feeling a little disappointed—more perhaps on account of the appearance of the thing than from any suspicion that meanness, as alleged by Jane, had anything to do with the omission.

"I wish Edward had made Lizzie some kind of a present," said Mrs. Green to her husband a day or two after the holiday had passed; "if it had been only for the looks of the thing. Jane has been teasing her about it ever since, and calls it nothing but meanness in Edward. And I'm afraid he is a little close."

"Better that he should be so than too free," replied Mr. Green; "though I must confess that a dollar or two, or even ten dollars, spent at Christmas in a present for his intended bride could hardly have been set down to the score of prodigality. It does look mean, certainly."

"He is doing very well?"

"He gets a salary of eight hundred dollars, and I suppose it does n't cost him over five hundred dollars to live—at least it ought not to do so."

"He has bought a snug little house, I am told."

"If he's done that, he's done very well," said

Mr. Green; "and I can forgive him for not spending his money in Christmas presents, that are never of much use, say the best you will of them. I'd rather Edward would have a comfortable house to put his wife in than see him loading her down, before marriage, with presents of one foolish thing or another."

"True. But it wouldn't have hurt him to have given the girl something, if it had only been a book, a purse, or some such trifle."

"For which trifle he would have been as strongly charged with meanness as he is now. Better let it go as it is. No doubt he has good reasons for his conduct."

Thus Mr. Green and Lizzie defended Edward, while the mother and Jane scolded about his meanness to their heart's content.

Edward Mayfield, the lover of Lizzie Green, was a young man of good principles, prudent habits, and generous feelings; but his generosity did not consist in wasting his earnings in order that he might be thought liberal and open-hearted, but in doing real acts of kindness where he saw that kindness was needed. He had saved from his salary, in the course of four or five years, enough to buy a very snug house; and had a few hundred dollars in the savings' bank with which to furnish it. At this holiday season, Edward had intended to make both Lizzie and her sister a handsome present, and he had been thinking for some weeks as to what it should be. Many articles both useful and merely ornamental were thought of, but none of them exactly pleased his fancy.

A day or two before Christmas, he sat thinking about the matter, when something or other gave a new turn to his reflections.

"They do n't really need anything," he said to himself, "and yet I propose to spend twenty dollars in presents merely for appearance's sake. Is this right?"

"Right if you choose to do it," he replied to himself.

"I am not so sure of this," he added, after a pause. And then he sat, in quite a musing mood for some minutes.

"That's better," he at length said, rising up and walking about the floor. "That would be money and good feeling spent to a better purpose."

"But they'll expect something," he argued with himself; "the family will think so strange of it. Perhaps I'd better spend half the amount in elegant books for Lizzie and Jane, and let the other go in the way I propose."

This suggestion, however, did not satisfy him.

"Better let it all go in the other direction," he said, after thinking a while longer; "it will do a real good. The time will come when I can explain the whole matter if necessary, and do away with any little false impression that may have been formed."

To the conclusion at which Edward arrived, he remained firm. No present of any kind was made to his betrothed or her sister, and the reader has seen in what light the omission was viewed.

Christmas eve proved to be one of unusual inclemency. The snow had been falling all day, driven into every nook and corner, cleft and cranny, by a piercing northeaster, and now, although the wind had ceased to roar among the chimneys and to whirl the snow with blinding violence into the face of any one who ventured abroad, the broad flakes were falling slowly but more heavily than since morning, though the ground was covered already to the depth of many inches. It was a night to make the poor feel sober, as they gathered more closely around their small fires, and thought of the few sticks of wood or pecks of coal that yet remained of their limited store.

On this dreary night a small boy who had been at work in a printing office all day, stood near the desk of his employer, waiting to receive his week's wages and go home to his mother, a widow, whose slender income scarcely sufficed to give food to her little household.

"You need not come to-morrow, John," said the printer, as he handed the lad the two dollars

that were due him for the week's work; "to-morrow is Christmas."

The boy took the money, and after lingering a moment, turned away and walked toward the door; he evidently expected something, and seemed disappointed. The printer noticed this, and at once comprehended its meaning.

"John," he said kindly.

The boy stopped and turned round; as he did so, the printer took up a half dollar from the desk, and holding it between his fingers, said,—

"You've been a good boy, John, and I think you deserve a Christmas gift. Here's half a dollar for you."

John's countenance was lit up in an instant.

As he came back to get the money, the printer's eyes rested upon his feet, which were not covered with a very comfortable pair of shoes, and he said,—

"Which would you rather have, John, this half dollar or a pair of new shoes?"

"I'd rather have the new shoes," replied John, without hesitation.

"Very well. I'll write you an order on a shoemaker, and you can go and fit yourself," and the printer turned to his desk and wrote the order.

As he handed to John the piece of paper on which the order was written, the lad looked earnestly into his face, and then said, with strongly marked hesitation,—

"I think, sir, that my shoes will do very well if mended; they only want mending. Won't you please write shoes for my mother instead of me?"

The boy's voice trembled, and his face was suffused. He felt that he had ventured too far. The printer looked at him for a moment or two, and then said,—

"Does your mother want shoes badly?"

"Oh, yes, sir. She does n't earn much by washing and ironing when she can do it, but she sprained her wrist three weeks ago, and has n't been able to do anything but work a little about the house since."

"And are your wages all she has to live upon?"

"They are now."

"You have a little sister, I believe?"

"Yes, sir."

"Does she want shoes, also?"

"She has had nothing but old rags on her feet for a month."

"Indeed!"

The printer turned to his desk, and sat and mused for half a minute, while John stood with his heart beating so loud that he could hear its pulsations.

"Give me that order," the man at length said to the boy, who handed him the slip of paper. He tore it up, and then took his pen and wrote a new order.

"Take this," he said, presenting it to John. "I have told the shoemaker to give you a pair for your mother, yourself, and your little sister; and here is the half dollar, my boy—you must have that also."

John took the order and the money, and stood for a few moments looking into the printer's face, while his lips moved as if he were trying to speak; but no sound came therefrom. Then he turned away and left the office without uttering a word.

"John is very late to-night," said the poor widow Elliot, as she got up and went to the door to look out in the hope of seeing her boy. Supper had been ready for at least an hour, and little Nettie had fallen asleep by the fire, and was now snugly covered up in bed. As Mrs. Elliot opened the door, the cold air pressed in upon her, bearing its heavy burden of snow. She shivered like one in a sudden ague fit, and shutting the door quickly, murmured,—

"My poor boy—it is a dreadful night for him to be out, and so thinly clad. I wonder why he stays so late?"

The mother had hardly spoken these words when the door was thrown open, and John entered with a hasty step, bearing several packages in his arms, all covered with snow.

"There's your Christmas gift, mother," said he,



in a delighted voice; "and here is mine, and there is Nettie's!" displaying at the same time three pairs of shoes, a paper of sugar, and another of rice.

Mrs. Elliot looked bewildered.

"Where did these come from, John?" she asked, in a trembling voice, for she was overcome with surprise and pleasure at this unexpected supply of articles so much needed.

John gave an artless relation of what had passed between him and the printer for whom he worked.

As they were about rising from the table, after finishing their meal, some one knocked at the door. John opened it, and a gentleman came in and said, familiarly,—

"How do you do, Mrs. Elliot?"

After some inquiries respecting her lame wrist, he asked,—

"How do you get along? Can you do any work?"

"Nothing more than a little about the house."

"Then you don't earn anything at all?"

"No, sir—nothing."

"How do you manage to live, Mrs. Elliot?"

"We have to get along the best we can on John's two dollars a week."

"Two dollars a week! You can't live on two dollars a week, Mrs. Elliot; that is impossible."

"It is all we have," said the widow.

Mr. Mayfield asked a great many more questions, and showed a very kind interest in the poor widow's affairs. When he arose to go away, he said,—

"I will send you a few things to-night, Mrs. Elliot, as a Christmas present. This is the season when friends remember each other, and tokens of good will are passing in all directions. I think I cannot do better than to spend all I designed giving for this purpose in making you a little more comfortable. So when the man comes with what I shall send, you will know that it is for you. Good night. I will drop in to see you again before long."

No very long time passed before the voice of a man, speaking to his horse, was heard at the door. The vehicle had moved so noiselessly on the snow-covered street that its approach had not been observed. The loud stroke of a whip-handle on the door caused the expectant widow and her son to start. John immediately opened it.

"Is this Mrs. Elliot's?" asked the carman, who stood, with his leather hat and rough coat all covered with snow.

"Yes, sir," said John.

"Very well; I've got a Christmas present for her I rather think; so hold open the door until I bring it in."

John had been trying on his new shoes, and had got them laced up about his ankles just as the carman came. So out he bounded into the snow, leaving the door to take care of itself, and was up in the cart in a twinkling. It did not take long, with John's active assistance, to transfer the contents of the cart to the widow's store-room, which had been for a long time wanting in almost everything.

The timely present was carefully examined. It consisted of many articles. First, and not the least welcome, was half a barrel of flour. Then there was a bag of corn meal, another of potatoes, with sugar, tea, rice, molasses, butter, etc.; some warm stockings for the children, a cheap thick shawl for herself, and a pair of gum shoes—besides a good many little things that had all been selected with a strict regard to their use. A large chicken for a Christmas dinner, and some loaves of fresh Dutch cake for the children, had not been forgotten. Added to all this was a letter containing five dollars, in which the generous donor said that on the next day he would send her a small stove and half a ton of coal.

Edward Mayfield slept sweetly and soundly that night. On the next day, which was Christmas, he got the stove for Mrs. Elliot. It was a small, cheap, and economical one, designed expressly for the poor. He sent it with half a ton of coal.

Three or four days after Christmas, Mrs. Green said to Lizzie and Jane, as they sat sewing,—

"I declare, girls, we've entirely forgotten our washerwoman, poor Mrs. Elliot. It is some weeks since she sent us word that she had sprained her wrist, and could not do our washing until it got well. I think you had better go and see her this morning. I should n't wonder if she stood in need of something. She has two children and only one of them is old enough to earn anything, and even he can only bring home a very small sum. We have done wrong to forget Mrs. Elliot."

"You go and see her, Lizzie," said Jane. "I do n't care about visiting poor people in distress; it makes me feel bad."

"To relieve their wants, Jane, ought to make you feel good," said Mrs. Green.

"I know it ought; but I had rather not go."

"O yes," said Lizzie; "you must go with me. I want you to go. Poor Mrs. Elliot! who knows how much she may have suffered?"

"Yes, Jane, go with Lizzie; I want you to go."

When Lizzie and Jane entered the humble home of the widow, they found everything comfortable, neat, and clean. A small stove was upon the hearth, and though the day was very cold, diffused a genial warmth throughout the room. Mrs. Elliot sat knitting, and appeared exceedingly glad to see the girls. Lizzie inquired how her wrist was, how she was getting along, and if she stood in need of anything. To the last question she replied,—

"I should have wanted almost everything to make me comfortable, had not Mr. Mayfield, one of the gentlemen I washed for before I hurt my wrist, remembered me at Christmas. He sent me this nice little stove and a load of coal, a half barrel of flour, meal, potatoes, tea, sugar, and I can't tell you now what all—besides a chicken for our Christmas dinner, and five dollars in money. I'm sure he couldn't have spent less than twenty dollars. Heaven knows I shall never forget him! He came on Christmas eve, and inquired so kindly how I was getting along; and then told me he would send me a little present instead of to those who didn't really need anything, and who might well forgive him for omitting the usual compliment of the season."

Jane looked at Lizzie, on whose face was a warm glow, and in whose eyes was a bright light.

"Then you do not need anything?" said Lizzie.

"No, I thank you kindly, not now. I am very comfortable. Long before my coal, flour, meal, and potatoes are out, I hope to be able to take in washing again, and then I shall not need any assistance."

"Forgive me, sister, for my light words about Edward," Jane said, the moment she and Lizzie left the widow's house. "He is generous and noble hearted. I would rather he had done this than made me a present of the most costly remembrancer he could find; for it stamps his character. Lizzie, you may well be proud of him."

Lizzie did not trust herself to reply, for she could think of no words adequate to the expression of her feelings. When Jane told her father about the widow—Lizzie was modestly silent on the subject—Mr. Green said,—

"That was nobly done! There is the ring of the genuine coin! I am proud of him!"

Tears came into Lizzie's eyes as she heard her father speak so warmly and approvingly of her lover.

"Next year," added Mr. Green, "we must take a lesson of Edward, and improve our system of holiday presents. How many hundreds and thousands of dollars are wasted in useless souvenirs and petty trifles, that might do a lasting good if the stream of kind feelings were turned into a better channel."—*T. S. Arthur.*

#### "MY SMOKE-HOUSE."

A MAN who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

#### MODERN MARTYRDOM.

How easy to fret; how hard to keep silent. Every individual member of the household feels as though he was either gunpowder or a burning match.

It is no easier if we, with the same feelings, go to the kitchen, followed by two or three little restless children, and endeavor without help to get the breakfast on the table. The wood is either in "chunks," or else there is nothing to burn but corn-cobs, and they are burnt to ashes about as soon as the flames touch them. The ice has all melted, the cream is sour, and the meat spoiled. The bread has run over the pan and the table, and is on the floor; the ants are in the sugar-bucket, and only half enough coffee browned for breakfast. The children pull at the skirts and ask for a "drink of water," a "piece of bread," or cry from sheer weariness, and his royal highness rushes through the hot kitchen to the cool parlor, wondering audibly as he goes why it takes a woman so long to get breakfast. Then there is need of the charmed water of the fairy tale, to hold in the mouth until the nerves cease quivering.

We have a great deal of sympathy for a nervous, fretful, overworked woman, and when such a woman does preserve that golden silence we feel like comparing her to the martyrs of old. But, after all, that comparison is feeble. The martyrs are not to be compared to a modern, nervous, overworked woman! What is one stroke of the axe, or the standing upon a pile of burning fagots whose hot flames in an instant take away the breath so ready to be given? We admit that one great blow requires fortitude and courage, but you rally all your forces to meet it, it comes and passes, and that is the end of it. But a trouble that worries, and baffles, and stings, and at which you strike or endeavor to push aside, but it still rasps and fills you with contempt and disgust—yes, give me my choice and I'd take the burning fagots or the stroke of the axe.

I am glad that there is a loving Father's hand that leads us through the rough places as well as through the green pastures and by the still waters. And when we do not take kindly to the steep and toilsome way, let us not add to our unhappiness by thinking we have a heart depraved above all hearts, but lay the sin at the right door, and let our poor depressed body rest from over-care and overwork.—*Christian at Work.*

#### A RARE GEM.

THIS is what we are sure our readers will call the following pleasant letter from the Quaker Poet, which was addressed to a child in Pennsylvania who asked him how he spent his days in boyhood:—

AMESBURY, MASS., 9th mo., 17, 1881.

*My Dear Young Friend:* I think at the age of which thy note inquires I found about equal satisfaction in our old rural home, with the shifting panorama of the seasons, in reading the few books within my reach, and dreaming of something wonderful and grand somewhere in the future. Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure in my mother's love, and dreamed of losing nothing and gaining much. Looking back now, my chief satisfaction is that I loved and obeyed my parents, and tried to make them happy by trying to be good. That I did not succeed in all respects, that I fell very far short of my good intentions, was a frequent cause of sorrow. I had at that time a very great thirst for knowledge and little means to gratify it. The beauty of outward nature early impressed me; and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my own falling short and longing for a better state. With every good wish for thee, I am thy sincere friend,  
JOHN G. WHITTIER.

## The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., DECEMBER 20, 1881.

U. SMITH, . . . . . Resident Editor.  
J. N. ANDREWS, . . . . . Associate Editor.

### THE CONFERENCE.

WE had hoped to present complete in this number all the proceedings of the Conference, with the doings of the other associations which have held their annual sessions in connection therewith. But the occasion has been so prolific of proceedings, resolutions, plans, committee work, and suggestions, swelling the reports to such voluminous dimensions, that the secretaries have found it impossible to prepare their records in season for this number, and they are thus necessarily deferred to our next issue, which will be mailed Jan. 2, 1882.

We give this week another chapter of General Conference proceedings, with the doings of the Publishing Association and the Educational Society. The proceedings of the Health Institute, the General T. and M. Society, the General S. S. Association, and the American Health and Temperance Association, with the remainder of the General Conference proceedings, are deferred. A committee has been appointed to prepare all the proceedings of all the societies for publication in pamphlet form, for convenient reference and general circulation.

The character of the meetings has been the same as heretofore reported. There is a more general feeling of satisfaction expressed in regard to the occasion in this respect than ever before. There has been a disposition to examine every proposition thoroughly and go to the bottom of every subject; and while opinions have been expressed with the largest freedom pro and con, the conclusions arrived at have been substantially unanimous. The prospect is encouraging, so much so as to have called forth the remark from various brethren that it looks as though we might be near the time when this work will go with greatly accelerated power.

### GENERAL CONFERENCE.

#### BUSINESS PROCEEDINGS (CONTINUED).

FIFTH MEETING, DEC. 5, 10 A. M.—Prayer by Eld. Loughborough. Minutes of last meeting read and approved.

Bro. J. N. Loughborough was cordially welcomed as a delegate from England.

The resolution touching the separation of the primary department from the College proper, which had been postponed till after the meeting of the Educational Society, was now called up, and adopted.

The question in reference to ministers' moving to Battle Creek was taken from the table, and after being discussed by A. O. Burrill, W. H. Littlejohn, and J. O. Corliss, was referred back to the Committee on Resolutions.

*Resolved*, That the Chair be requested to appoint a committee of five brethren, whose duty it shall be to arrange a systematic course of reading for the ministers of our denomination.—Adopted.

The following-named brethren were thereupon appointed as said committee: J. N. Loughborough, W. H. Littlejohn, D. M. Canright, S. H. Lane, and E. R. Jones.

*Resolved*, That all candidates for license and ordination should be examined with reference to their intellectual and spiritual fitness for the successful discharge of the duties which will devolve upon them as licentiates and ordained ministers.

This was spoken to by D. M. Canright, D. H. Lamson, W. H. Littlejohn, S. H. Lane, G. C. Tenney, E. R. Jones, W. C. White, A. S. Hutchins, and R. M. Kilgore, and adopted.

*Resolved*, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.

This was discussed by J. O. Corliss, A. C. Bourdeau, E. R. Jones, D. H. Lamson, W. H. Littlejohn, A. S. Hutchins, D. M. Canright, and J. N. Loughborough, and referred to the General Conference Committee.

*Resolved*, That we deeply sympathize with our beloved brother, Eld. J. N. Andrews, in his present condition of physical prostration, and that we will continue to pray most earnestly that the God of all grace may restore him to perfect health.

This resolution received the hearty indorsement of those present, as expressed by a unanimous vote.

*Whereas*, We recognize the manifestation of spiritual gifts, especially the spirit of prophecy, as one of the distinguishing features of the work of the third angel's message, and—

*Whereas*, We fully believe that the neglect of these gifts and of the special instruction given us through them, will surely result in a decline of spirituality and true godliness among us as a people; therefore—

*Resolved*, That we urgently recommend to all our ministers that they frequently present before our brethren, in our older churches as well as among those more recently brought to the faith, the plain teaching of the Scriptures concerning the perpetuity of these gifts, and the great importance of carefully heeding the precious instruction given us through this agency.—Adopted.

Adjourned to call of Chair.

SIXTH MEETING, DEC. 7, 10 A. M.—Prayer by Eld. A. S. Hutchins. Minutes of last meeting read and approved.

The Committee on a Course of Reading for Ministers presented a report, recommending a course to extend over a period of six years. [This report, on account of its length, is not inserted in this record of proceedings, but is given by itself in another column.—SEC.]

*Moved*, That we adopt the report, by considering the course prescribed for each year separately. The question now being on the adoption of the recommendation for the first year's course of reading, after some discussion, an amendment was offered that Geike's Life of Christ be placed in the first year's course. This was spoken to by a number of brethren, and adopted. The motion, as amended, was then adopted.

The question now recurring on the adoption of the second year's course, an amendment was offered that the volume of Gibbon to be used should be the student's edition; this amendment was lost. The motion was then adopted.

The courses of the remaining years were voted on favorably, when the preamble and report as a whole were adopted.

*Moved*, That the Chair appoint a committee of three to still have this matter under advisement with a view to suggesting revisions of the various courses, if in their judgment any should be made.—Carried.

The resolution referred back to the committee relative to ministers' moving to Battle Creek was presented in the following modified form:—

*Whereas*, It is in the highest degree important that our churches should enjoy the labor and watchcare of our ministers, and

*Whereas*, The wants of the church in Battle Creek in that direction can be provided for by those ministers who are connected with the institutions which have been planted in that place; therefore—

*Resolved*, That we recommend those of our brethren who are actively engaged in the work of the ministry to find homes in the vicinity of churches which have need of their labor and oversight, unless their connection with the cause shall, in the judgment of the General Conference Committee, render it desirable that they should reside in Battle Creek.—Adopted.

*Whereas*, The labors and responsibilities of the President of the General Conference are, from the ne-

cessity of the case, very great, and wearing in their character; therefore—

*Resolved*, That we express it as the sense of this body that the person occupying that position should not be encumbered by his brethren with the additional cares and duties which attend the presidency of State Conferences, or other offices which are merely local in their character.—Adopted.

Adjourned to 2 P. M.

SEVENTH MEETING.—Met as per adjournment. Prayer by D. M. Canright. Minutes read and approved.

The report of the Committee on Destitute Fields being called for, they presented a partial report, recommending that Eld. C. L. Boyd of Nebraska labor in Oregon, and that Eld. Samuel Fulton of Minnesota labor in Tennessee.

This report was adopted.

*Moved*, That the 1000 copies of the *Signs* now sent to England be continued.

After some discussion, and a request from Bro. Loughborough that action be deferred till he had opportunity to lay the situation more fully before the Conference, the motion was laid on the table.

*Moved*, That the question of renewing the credentials of laborers in the South, and granting licenses to new applicants, be referred to the General Conference Committee, with instructions to confer with those who are acquainted with that field.—Carried.

Bro. Loughborough was requested by vote to make a full statement of the condition and prospects of the English mission, Sabbath, Dec. 10, at 10:30 A. M. [With this request he complied, as noticed in general remarks on The Conference in last week's REVIEW.—SEC.]

The Committee on Nominations reported as follows:—

For President, Geo. I. Butler; Secretary, A. B. Oyen; Treasurer, M. J. Chapman; Executive Committee, Geo. I. Butler, S. N. Haskell, U. Smith. These persons were thereupon elected to the offices named.

The Committee on Census Blanks reported that they had prepared blanks, and that they were ready for use.

Adjourned to call of Chair.

EIGHTH MEETING, DEC. 9, 2 P. M.—Prayer by Eld. A. Stone.

The following preamble and resolution were introduced, discussed, and adopted:—

*Whereas*, Many calls for ministerial labor among our churches come in from every part of the field; and—

*Whereas*, In the past our method of labor has failed to meet the wants of many churches, on account of the unsystematic bestowal of said labor; therefore—

*Resolved*, That we recommend that all our Conferences so distribute the labor in their respective States as to give each ordained minister, at least, a certain portion of territory to which his labors may be confined for a stated period, with instructions to labor for the spiritual advancement of each church and company in his respective territory, and thus hold together and build up the work already started with so much expense and labor, before entering new fields.

*Moved*, That it be considered the rule that State Conferences pay their tithe to the General Conference quarterly.—Carried.

*Moved*, That the constitution of the General Conference, as revised by the committee appointed in 1875, be printed.—Carried.

*Moved*, That the Chair appoint a committee of three to examine the form of constitution for State Conferences, with a view to suggesting such revision as may be necessary to adapt it to present wants, and to report at this session if possible.—Carried.

Brn. W. H. Littlejohn, J. N. Loughborough, and U. Smith were appointed as said committee.

The Conference then listened to an interesting report from Bro. Loughborough concerning his visit



to Bâle, Switzerland, after which they adjourned to the call of the Chair.

S. N. HASKELL, *Pres. pro tem.*

U. SMITH, *Sec.*

(Concluded in next number.)

S. D. A. PUBLISHING ASSOCIATION.

TWENTY-SECOND ANNUAL SESSION.

THE Seventh-day Adventist Publishing Association held its twenty-second annual session according to the call of the Trustees, Dec. 9, 1881. Prayer by Eld. S. N. Haskell. The calling of the roll showed seventy stockholders present, representing 299 shares.

Minutes of previous meeting read and approved.

The Treasurer's report was then read, as follows:—

TREASURER'S REPORT.  
Geo. W. Amadon in account with the S. D. A. Publishing Association.

	Dr.	
To cash on hand Sept. 30, 1880,		\$10,267.86
RECEIPTS.		
To cash received on REVIEW,	\$13,939.72	
“ “ “ “ <i>Instructor</i> ,	6,273.85	
“ “ “ “ <i>Good Health</i> ,		
one month,	590.49	
“ “ “ “ <i>Tidende</i> ,	1,106.11	
“ “ “ “ <i>Harolden</i> ,	609.20	
“ “ “ “ <i>Stimme</i> ,	532.58	
“ “ “ “ acc'ts & deposits,	289,482.68	
“ “ “ “ sales, books, etc.,	41,251.82	
“ “ “ “ job work,	53,992.71	
“ “ “ “ donations and legacies,	1,845.82	
“ “ “ “ shares,	3,472.76	
“ “ “ “ sale of fuel,	348.93	
“ “ “ “ from Mich. Conference,	10,860.87	
“ “ “ “ Gen. Conference,	7,193.00	
“ “ “ “ Interest,	2,906.36	
Total receipts,		\$434,010.90
Total,		\$444,278.76
EXPENDITURES.		
By Am't paid for labor,	\$ 88,101.46	
“ “ “ “ stock,	52,820.92	
“ “ “ “ fuel,	3,868.77	
“ “ “ “ incidentals,	11,805.59	
“ “ “ “ Office fixtures and machinery,	9,585.95	
“ “ “ “ manuscript,	852.61	
“ “ “ “ type,	1,394.51	
“ “ “ “ on acc'ts & deposits,	291,729.67	
“ “ “ “ for job work,	1,048.50	
“ “ “ “ on interest acct.,	3,543.75	
“ “ “ “ for Mich. Conference,	15,943.86	
“ “ “ “ Gen. Conference,	4,814.75	
Cash on hand to balance, Dec. 1, 1881,	9,277.42	
Total,		\$444,278.76
INVENTORY.		
Valuation of the property of the Association,	\$197,540.15	
Book accounts,	117,693.84	
Cash on hand Dec. 1, 1881,	9,277.42	
Total,		\$324,511.41
INDEBTEDNESS.		
The Association owes on accounts and deposits,	\$200,825.89	
Assets after all debts are paid,	\$123,685.52	
Assets as given Sept. 30, 1880,	110,390.25	
Increase,	\$13,295.27	
Geo. W. AMADON, <i>Treasurer.</i>		

This is to certify that I have carefully examined the books and accounts of the S. D. A. P. Association, and find them correctly kept, according to my best knowledge and belief.

F. H. SISLEY, *Auditor.*

For the satisfaction of the stockholders, the Board of Trustees invited the appointment of a committee to examine the accounts and workings of the institution, whereupon it was

Moved, That a committee of three be appointed for the purpose above named.—Carried.

The following persons were then nominated and chosen as said committee: A. R. Henry of Iowa, S. N. Haskell of Massachusetts, and B. L. Whitney of New York.

Moved, That the Chair appoint a committee of three to suggest names for a Board of Trustees for the coming year.

An amendment was offered that the nomination be made from the floor, which amendment was lost. The motion then prevailed.

The Chair thereupon named Elds. A. S. Hutchins, S. N. Haskell, and B. L. Whitney, as said committee.

Moved, That the Chair appoint a committee of three on resolutions.—Carried.

J. N. Loughborough, W. C. White, and D. A. Robinson were appointed as said committee.

Adjourned to call of Chair.

SECOND MEETING, DEC. 13 AT 10 A. M.—Prayer by Eld. S. N. Haskell. Minutes of last meeting read and approved. The Committee on Resolutions reported as follows:—

Whereas, During the past year it has been our painful duty to chronicle the death of our esteemed brother, Eld. James White, President of this Association, under whose wise and judicious management, with the blessing of God, it came into existence, grew up, and has reached its present magnitude and importance in our specific work; therefore—

Resolved, That while we lament his death and mourn our loss, we will most earnestly seek the guidance of that Hand which led him in his work, and that Wisdom which alone will lead to such success as resulted from his efforts.

This resolution was unanimously passed by a rising vote of all present.

Resolved, That we recognize the importance and usefulness of the tract and missionary societies; that we appreciate their past labors in the circulation of our periodicals and books; and that we request them to continue to act as our agents for the sale of books, and in obtaining subscribers for our periodicals.

This was spoken to by S. N. Haskell, W. C. White, G. C. Tenney, J. N. Loughborough, S. H. Lane, D. M. Canright, A. C. Bourdeau, C. L. Boyd, J. O. Corliss, W. C. Gage, E. R. Jones, A. J. Cudney, E. S. Griggs, D. A. Robinson, and A. O. Burrill, and carried.

Whereas, We regard it of the highest importance that right influences be exerted in our houses of publication; therefore—

Resolved, That we request our ministers to recommend none as laborers in them, except such as are sound in the faith and firm in their principles of right.

This was spoken to by Elds. J. N. Loughborough, W. C. Gage, H. Nicola, J. H. Kellogg, M. B. Miller, and E. R. Jones, and adopted.

THIRD MEETING.—Met as per adjournment. Prayer by J. N. Loughborough. Minutes of last meeting read and approved.

Moved, That a committee of three be appointed to confer with the committee appointed by the Educational Society relative to the payment of interest by said society to the Association.—Carried.

W. H. Littlejohn, Wm. Saunders, and B. L. Whitney were appointed as said committee.

The Committee on Nominations presented their report, recommending that the following-named persons act as Trustees of the Association for the ensuing year:—

For President, Geo. I. Butler; Vice-president, Uriah Smith; Secretary, M. J. Chapman; Treasurer, H. W. Kellogg; Auditor, C. W. Stone; Publishing Committee, Geo. I. Butler, W. C. White, G. W. Amadon.

Ballots being circulated, these persons were nominated, and elected.

Moved, That U. Smith be elected editor of the REVIEW.—Carried.

Moved, That J. N. Andrews and J. H. Waggoner be elected corresponding editors of the REVIEW.—Carried.

Moved, That editors for the other periodicals issued by the Association, namely, the *Instructor*, *Tidende*, *Harolden*, and *Stimme der Wahrheit*, be employed by the Board of Trustees.—Carried.

Moved, That C. W. Stone be employed as resident editor of the REVIEW.

After some discussion, an amendment was offered that the question as to who should be employed as resident editor be left with the Board of Trustees.

An amendment to the amendment was offered that

the term “assistant editor” be substituted for “resident editor,” which was carried. The question now recurring on the amendment as amended, it was laid on the table; and the meeting adjourned to the call of the Chair.

FOURTH MEETING, DEC. 16, 1881, AT 11 A. M.—Prayer by S. N. Haskell. Minutes of last meeting read and approved.

The committee appointed to confer with the committee appointed by the Educational Society relative to their payment of interest to the Association reported as follows:—

“The committee to whom was referred the matter of refunding interest to the Educational Society, after having conferred with a similar committee appointed by the Educational Society, beg leave to make the following report:—

“We recommend that the Publishing Association refund to the Educational Society the sum of \$1,734.27, being interest charged for the use of money previous to June 30, 1878. All of which is respectfully submitted.

W. H. LITTLEJOHN, } *Com. for*  
Wm. SAUNDERS, } *S. D. A.*  
B. L. WHITNEY, } *Pub. Assoc'n.*”

The committee appointed to inquire into the financial workings of the Association reported through the chairman, A. R. Henry, as follows:—

That they had examined, with as much care and attention as time would permit, and allow them to report at this session of the Association, all the invoices, and found everything fully itemized, and the books correctly kept; that the real estate in the enumeration of the assets had been rated considerably below its real value, in their judgment, and if estimated as they considered the facts would warrant, it would swell proportionately the item of increase during the year; that the bills receivable were generally first class, and that but little loss, if any, need be anticipated; that the debts, with the exception of about \$12,000, were all within ourselves, and not in a shape to cause embarrassment or uneasiness; and that, on the whole, the financial strength of the institution was more assuring than they had anticipated. They recommended further that more help be employed in the management, that the departments may be more thoroughly organized, and so be made to pay a better percentage of profit.

[The report was partially verbal, and too lengthy to be presented entire, hence we give the foregoing synopsis only.—SEC.]

Moved, That we accept the report, and extend to the committee a vote of thanks for the careful, painstaking, and business-like manner in which the work has been done.—Carried.

Moved, That the question laid upon the table at the last meeting be now taken up and passed.—Carried.

The original motion, as now amended, leaving the question of employing an assistant editor in the hands of the trustees, was then passed.

Adjourned *sine die.* H. W. KELLOGG, *Pres.*  
U. SMITH, *Sec. pro tem.*

TO THE CHURCHES IN MICHIGAN.

It is very important that all our churches hold quarterly meetings regularly, for the transaction of business. And in order that none may neglect any point in their consideration, the following program of business has been arranged, which the committee hope will be faithfully carried out in every church, whether visited by a minister or not. Will the officers of the churches see that this is done?

1. These meetings are to be held the first Sabbath and Sunday in January, April, July, and October.
2. When the church assembles on the Sabbath, the name of each member on the church-book will be read, and should be responded to, either in person or by letter.
3. Reception of new members.
4. Granting letters of commendation.
5. Celebration of the ordinances.
6. On Sunday, collection of tithes.
7. Any general business connected with the church.
8. Tract and missionary business.
9. Immediately after the close of the meeting, the clerk should forward the quarterly report of the church to the State Conference secretary.

J. FARGO, } *Michigan*  
D. M. CANRIGHT, } *Conference*  
J. O. CORLISS, } *Committee.*

## IN GLADNESS.

Out of our pain and struggle,  
Up from our grief and dole,  
We are swift to cry to the Healer  
For the touch that makes us whole;  
Swift with our passionate pleading  
For the help of the King divine,  
One look of whose face can lighten  
All trouble of yours and mine.

Alas! we are not so ready,  
In the day of our joy and crown,  
With the palms and the fragrant incense  
Laid at his altar down;  
And how it must grieve the Master  
That his own are so slow to praise,  
In the flush of their peace and gladness,  
The goodness which brims their days.

Lord, for thy waves of blessing,  
Lord, for thy breezes of balm,  
For our hopes, our work, and our wages,  
And the bliss of our household's calm,  
For the gold of our garnered harvests,  
For our ships that are sailing the sea,  
For the human loves that sublime us,  
Oh! whom can we thank but thee?

Forgive that we weep like children,  
At the shadow that comes for a night,  
And are heedless again, like children,  
When gladness returns with the light.  
Forgive that the earth-cares fret us,  
And the burdens bind us down,  
And still let us walk in the sunshine,  
And not in the gloom of thy frown.

Oh! lift us, Lord, to the summits,  
Whereon we may dwell with thee!  
Oh! teach us how we may worship  
The Saviour who sets us free;  
That so, in our joy and triumph,  
As aye in our grief and dole,  
We may go in our love to the Healer,  
The touch of whose hand makes whole.  
—Margaret E. Sangster.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

## OHIO.

Bluffton, Dec. 9.—We commenced a series of meetings three miles north of this place in Bro. Clymer's neighborhood, one week ago. The interest is good, and the congregations are increasing. We hope for success. Brethren, pray for us.

O. F. GUILFORD.  
E. J. VAN HORN.

## MICHIGAN.

Sherman City, Dec. 12.—Our meetings here are progressing favorably. Eleven adults have taken a stand with us, and others are deeply interested. We are now canvassing the life and death question. Bro. J. B. Tinker has rendered valuable assistance in these meetings by visiting, etc.

D. A. WELLMAN.

## IOWA.

Riverton, Dec. 11.—We came here Nov. 24, and commenced meetings in the Methodist church. The people manifest a commendable interest to listen to the truth, our house being crowded to the rostrum nearly every night. Many of these have never taken any interest in meetings heretofore. The people say our doctrine is not such as had been represented to them, and they admit that our views are logical and consistent. We have just commenced to speak on the Sabbath and the law.

RUSSELL HART.

## VERMONT.

Troy.—Met with the church at this place Sabbath, Dec. 10, and tried to speak words of encouragement.

North Troy, Dec. 11.

C. K. DRURY.

Craftsbury and Albany.—Our spirits have rested in God while laboring in this field, though our progress at first was slow because of bad weather, poor roads, and dark nights. We first gave about twenty-five discourses at Craftsbury Mills, and held an excellent Sabbath meeting. Then Providence opened the way for us to labor at other points near by, in the township of Albany. We have presented the leading evidences of the near coming of Christ at one of these points, and one of us held a good Sabbath meeting at Craftsbury Mills last Sabbath. We find plenty to do among people of enterprise, wealth, and intelligence at different points in the Black River Valley.

Urgent calls come in from several other points in Vermont, where missionary work has been done. These will be responded to in due time. The fields are fast ripening, and the prospects for enlarging and advancing the work in the Green Mountain State are indeed encouraging. Brethren and sisters, let us all press in to earnestly act a humble part in this glorious work.

Burke, Dec. 13.

R. S. OWEN.

D. T. BOURDEAU.

## PROVINCE OF QUEBEC.

Dixville.—Bro. and Sr. Owen having come as a reinforcement, I was enabled to spend last Sabbath with the church at Dixville, P. Q. There was a good turnout. God helped in preaching. Every one took part in the social meeting. This church has an interesting Sabbath-school. They have pledged to conscientiously pay their tithes to the Lord. This is as it should be. A large proportion of the brethren and sisters in this Province are doing well in this direction. Some conscientious souls are doing more than their duty. God is adding men of means to his cause. If all will remember to give him his due in point of means, his treasury will not lack, ministers will not be cramped, and a greater degree of prosperity will attend the cause in the young Conference of Quebec.

Dec. 13.

D. T. BOURDEAU.

## ILLINOIS.

Gibson City, Dec. 12.—We came to this place, Nov. 18. Gave six lectures on the prophecies in the C. P. church, and spoke twice on temperance. We found a great deal of prejudice here on account of the wrong course of some selfish, unconsecrated ones. The brethren who had the cause at heart allowed the enemy to divide their interests through the influence of these agents of Satan. The outside attendance being small, we closed our efforts for the public, and have since been laboring for the church. By the blessing of the Lord, the backslidden have been reclaimed, confessions made, and tears shed over their past course.

Last Sabbath we celebrated the ordinances. The Lord was present by his Spirit, and gave us a sweet, melting time. One was added to the church by letter. The temperance lectures were well received by the public, and served greatly to remove prejudice. We left these dear brethren feeling that it was good that we had been with them.

J. F. AND IDA W. BALLENGER.

## KANSAS.

Milan, Sumner Co., Dec. 9.—After holding meetings in this place four weeks with a good degree of interest, some accepting the truth, bitter opposition began to be manifested. One minister after another came and called the truth folly, but still the people continued to attend our meetings. At last a champion of the first day was found, and challenged for a debate. I consented, on condition that the people would indorse him. This he refused to ask, and charged us with unfairness and fear. At last he sent an appointment to preach. I gave way. My opponent took the position that the law of God is abolished and Christians have no law. He is a son of the Siamese twins, and holds much of the Budhistic belief in the theory of evolution. God has been evolving a system of worship by development. At first it was crude, then barbarous, then modified, now of faith, to result in glory, or free salvation, as he terms it, in the millennium age, or age to come. He holds that the law was never obligatory upon any nation but the Jews, and even they could not keep it, but that they were therefore lost. He believes there was no faith in the requirements of the Jewish dispensation, but that people were condemned for lack of faith; that the ten commandments were never given till they were spoken from Sinai, but that Abraham kept them faithfully; that no ear ever heard the gospel sound till God raised up Jesus from the grave, but his final victory over Satan was foretold to Eve; that the good news of immortality was not brought to light till the resurrection of Christ, but Abraham looked for it; that no soul was ever born again of the Spirit, or ascended on high, till then, but that Enoch and Elijah were translated, having pleased God; that no knowledge of the great Sacrifice in Heaven was given, but that faith in it was the ground of all the sacrifices, even back to Abel.

This mess of pottage is seasoned with the assurance that though men were translated in olden times, none ever ascended, or were resurrected, till after the crucifixion. But now we are come to the spirits of just

men made perfect, and hence need no law; but yet we must believe in Christ, and this cannot be done without obedience to his will. I am reminded of the following quandary over the track of a serpent:—

"He wriggled in and wriggled out,  
And left the people still in doubt,  
Whether, from his devious track,  
He was going south or coming back."

I review to-night. Our friend promises to continue his discourses for a month.

God still blesses here in the word. A good T. and M. society is organized. Eleven copies of *Signs* have been taken, and one *REVIEW* to this date, also five copies of the *Instructor* for the Sabbath-school. I hope to see good results of the labor.

May God give wisdom to defend his truth, maintain his cause, and save souls. Pray for us.

G. H. ROGERS.

## THE SOUTHERN FIELD.

In reporting the labors for the month of November, I acknowledge the mercy of my Heavenly Father in giving me better health. I have attended the appointments of the month, and although there have been some discouragements, I have seen some good results. In Choctaw county, the monthly meeting was hindered by rain. I am satisfied that new ones would have attended if the weather had been pleasant. A neighbor told me he was convinced of the Sabbath truth, and was beginning to keep the seventh day.

The meeting in Mississippi was some broken, as the appointment was not filled the month before. The church there is small, and the opposition strong, yet the few are hopeful of better days. The interest in Washington county remains good. I learned that one man came fifteen miles to attend the October meeting, and learn about our views. I shall visit him when I go there this month.

There are several in this county (Choctaw) keeping the Sabbath, who have not united with us in church fellowship. They are quite fully convinced on all points, and they think they will join us when they have examined and read a little more. They are persons of worth, and will add to the interest as well as to the numbers. It has been very hard for some in fellowship to leave off their bad habits. I hope the time will soon come when we shall all stand where we shall be more acceptable to God, and have more of his quickening Spirit.

C. O. TAYLOR.

## THE EDUCATIONAL SOCIETY.

SEVENTH ANNUAL SESSION, DEC. 4, 1881.

MEMBERS of the S. D. A. Educational Society assembled, according to appointment, at Battle Creek, Dec. 4, 1881, at 9 A. M., for their seventh annual session. Prayer by Eld. D. A. Robinson.

The minutes of the last session were read and approved.

Upon calling the roll, there were found to be present eighty-two stockholders, representing 691 shares.

The Chair being empowered to appoint the usual committees, named as the Committee on Nominations, S. N. Haskell, B. L. Whitney, and R. M. Kilgore; and as the Committee on Resolutions, C. W. Stone, L. McCoy, and D. H. Lamson.

Interesting remarks were made by Prof. McLearn touching the present condition of the school, and the workings of the Society for the educational and moral improvement of the youth who come to the College.

The resolution passed at the last annual meeting recommending the provision of additional building accommodations, was called up; and as no official action had yet been taken in the matter, the question was still further considered, but the deliberations did not result in the adoption of any definite steps to carry out the recommendation.

The resolution adopted by the General Conference relative to the establishment of preparatory schools in different States was introduced for adoption, and lengthily discussed. An amendment was offered that these preparatory schools provide instruction in such branches as are necessary to qualify students to enter the collegiate department of Battle Creek College. This amendment was adopted, the motion was laid on the table, and the meeting adjourned to the call of the Chair.

SECOND MEETING.—This meeting was called Dec. 11, at 9 A. M. Prayer by Eld. S. H. Lane.

The Treasurer then presented his report, as follows:—

TREASURER'S REPORT.

Wm. C. Gage in account with the S. D. A. Educational Society for the year ending July 1, 1881.

DR.	
To cash rec'd. on pledges, donations, and shares,	\$1,505.25
" " " " rec'd on tuitions,	3,286.86
" " " " " rents,	66.10
" " " " " sales of real estate, etc.,	1,379.60
" " " " " book sales,	271.64
" " " " " notes and interest,	308.61
" " " " " College Record,	228.43
" " " " " advanced by S. D. A. Pub. Ass'n,	1348.12
<b>Total,</b>	<b>\$8,389.61</b>

CR.	
By amt. paid on teachers' salaries,	\$3,362.78
" " " " for care of buildings,	357.12
" " " " fuel,	322.99
" " " " incidentals,	248.31
" " " " repairs and improvements,	168.36
" " " " printing and advertising,	1020.93
" " " " books and stationery,	474.94
" " " " tuition refunded,	30.00
" " " " balance on building acct.,	216.00
" " " " interest account,	2,148.18
" " " " rent,	40.00
<b>Total,</b>	<b>\$8,389.61</b>

Indebtedness at beginning of year,	\$5,692.10
Increase of indebtedness during the year,	1,348.12
<b>Total indebtedness,</b>	<b>\$7,040.22</b>

INVENTORY.

Real Estate, College grounds,	\$12,400.00
" " " " buildings,	28,323.32
" " " " detached lots,	1,000.00
" " " " cottages,	4,500.00
Philosophical Apparatus,	1,150.00
Museum,	600.00
Bills receivable,	1,549.46
Books and stationery in stock,	1,300.00

Total assets,	\$50,822.78
Indebtedness,	7,040.22

Net assets, **\$42,782.56**  
WM. C. GAGE, Treasurer.

I have carefully examined the books and accounts of the S. D. A. Educational Society, and certify that the above statement is correct, according to my best knowledge and belief.  
C. W. STONE.

Moved, That the Chair appoint a committee of three to examine into the financial workings of the Educational Society, with especial reference to the reduction of the payment of interest.

G. C. Tenney, Dr. J. H. Kellogg, and W. C. White were named as said committee.

The Nominating Committee recommended that the following persons act as a Board of Trustees of the Educational Society for the coming year: U. Smith, G. I. Butler, A. B. Oyen, S. N. Haskell, J. H. Kellogg, W. C. Sisley, and C. W. Stone.

The vote, by ballot, resulted in the election of the persons named.

The following preamble and resolution was then offered by Eld. Hutchins:—

Whereas, There is a great deficiency of preachers in all our Conferences, and there are many earnest calls for ministerial labor in different parts of the great harvest field which cannot be filled, and—

Whereas, It seems that the object for which our College was founded might be accomplished without the commercial department; therefore—

Resolved, That in our opinion, the commercial department should be discontinued, or that some teacher should be selected to manage this branch of the work whose duty is not to preach the gospel, thereby leaving Eld. C. W. Stone free to engage in his calling of preaching the word.

This resolution was spoken to by A. McLearn, A. S. Hutchins, S. N. Haskell, W. C. White, L. Mc Coy, and C. W. Stone, and referred to the Board of Trustees.

The question laid on the table at the last meeting was now taken from the table, and discussed by C. W. Stone, A. McLearn, S. N. Haskell, and J. H. Kellogg, when the following was substituted for the original motion:—

Whereas, There are, in distant parts of our field, many youth who cannot come to Battle Creek on account of distance and expense, but who would attend a local preparatory school; therefore—

Resolved, That in those Conferences where it can be done to advantage, we recommend the establishment of schools, their establishment, location, and grade to be under the advice of the General Conference Committee.

This motion was adopted, and the meeting adjourned to the call of the Chair.

THIRD MEETING, DEC. 13, 5 P. M.—Prayer by W. H. Littlejohn. Minutes of last meeting read and approved.

Moved, That the annual meeting of the Educational Society be held in connection with the commencement exercises at the close of the college year.

This motion was made because the yearly financial report closes at that time, and the term of services of the teachers closes at the same time. This would make the term of office of the Trustees cover the same ground, and avoid some inconsistencies and perplexities; but the motion was not sustained.

Moved, That we solicit loans without interest for one year, to the Educational Society.—Carried.

Moved, That the Chair appoint a committee of three, himself to be one, to take into consideration the subject of the making of wills.—Carried.

U. Smith and G. I. Butler were appointed as said committee.

Adjourned sine die.

W. C. GAGE, Chairman.

U. SMITH, Sec.

REPORT OF COMMITTEE ON COURSE OF READING FOR MINISTERS.

We, your committee, respectfully submit the following report:—

We recommend that all our ministers, both ordained and licentiate, be requested to pursue the appended course of reading.

We further recommend that the committee on credentials and licenses in each Conference examine the candidates yearly to see whether they have pursued the course of reading recommended.

We also recommend that all our ministers now holding credentials and licenses commence with Jan. 1, 1882, the reading of the Bible, Testimony vol. 1, and such works prescribed for the first year's reading as they have not previously read.

J. N. LOUGHBOROUGH,  
W. H. LITTLEJOHN,  
D. M. CANRIGHT,  
S. H. LANE,  
E. R. JONES,

Committee.

FIRST YEAR.

Bible (entire).	Pages.
Testimony, Vol. 1.	
Sanctuary and 2300 days,	340
Thoughts on Daniel and Revelation,	725
Faith and Hope,	150
Matthew Twenty-four,	64
United States in Prophecy,	150
Three Messages,	150
All Pamphlets on Sabbath and Law Questions, cir.	1,000
All Books, Pamphlets, and Tracts bearing on the Immortality Question, as found in our list of publications, cir.	500
Life of Wm. Miller,	400
Life Sketches,	400
Bell's Grammar (one quarter of it),	150
Writing.	
First Fifteen Books Rollin's Ancient History,	600
Current News.	
A. Clarke's Manual on Preaching,	300
Higher Life (Boardman).	

We recommend the use of Barnes's Notes or A. Clarke's Commentaries, to be read from the first, year by year, a page or two at a reading.

SECOND YEAR.

Bible (entire).	Pages.
Second Quarter Bell's Grammar,	150
Rollin's Ancient History (remaining books),	600
History of the Sabbath,	500
Bible from Heaven,	300
All Tracts on Sabbath and Law, found in our list of publications, cir.	260
Our Pamphlets entitled, Baptism, Atonement, Spiritualism, Age to Come, Spirit of God, Miraculous Powers, Facts for the Times, cir.	1,150
All our Tracts and Pamphlets not previously read bearing on the Second Advent, as found in our list of publications, cir.	325
Spirit of Prophecy, Vol. 1,	400
Writing.	
Current News.	
Prideaux's Connections,	600
Gibbon's Rome, Vols. 1 and 2,	1,200
Geography.	
Saints' Rest.	
Testimonies, Vol. 2.	

THIRD YEAR.

Bible (entire).	Pages.
Testimonies, Vol. 3.	
Bell's Grammar (third quarter),	150
Gibbon's Rome, Vols. 3-6,	3,600
Current News.	
Geography.	
Spirit of Prophecy, Vols. 2 and 3,	800
Remainder of our Doctrinal Publications; i. e., all the doctrinal works published by REVIEW AND HERALD not specified in previous years, cir.	1,500
Rhetoric (A. S. Hill or Quackenbos),	500
Rise and Progress of Religion (Doddridge).	

FOURTH YEAR.

Bible (entire).	Pages.
Testimonies, Vol. 4.	
Bell's Grammar, completed,	150
Current News.	
Geikie's Life of Christ,	800
Life of Paul (Conybeare and Howson),	900
Bunyan's Pilgrim's Progress and Holy War,	600
Simpson's Lectures on Preaching,	335
Mosheim, cir.	1,000
D'Aubigne's or Martin's History of the Reformation,	1,500
Paley's Evidences,	200
Spirit of Prophecy, Vol. 4.	

FIFTH YEAR.

Bible (entire).	Pages.
Testimonies, Vol. 5.	
Josephus' Antiquities and Wars,	1,200
Green's or Knight's History of England.	
Goodrich's, Ridpath's, or Bancroft's History of the United States,	1,000
Dowling's History of Romanism,	1,000
Eusebius' Ecclesiastical History,	436
Hagenbach's History of Doctrines,	
Burrage's Act of Baptism,	200
McIlvaine's Evidences of Christianity,	525

SIXTH YEAR.

Bible (entire).	Pages.
Testimonies, Vol. 6.	
Horne's Introduction,	1,600
Lives of Luther, Calvin, Knox, Wesley, Judson, etc.,	2,500

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15.

OUR WANT OF FAITH.

WHEN skies are clear, and winds are fair,  
And flowers bloom, and fields declare  
The bounties of a fruitful year,  
'Tis then, without one doubt or fear,  
We trust in God.

But let the clouds in anger frown,  
Torrents of rain come pouring down,  
That harvest fruits may be despoiled,  
For which we've watched and cared and toiled,  
And then we faint.

We cannot penetrate the gloom,  
Our faith all dies, and there's no room  
For hope; so in despondency  
We sit and brood, and fail to see  
The hand of God.

'Tis often thus along life's road,  
If we're compelled to bear a load,  
Forget the blessings of the past,  
Because they will not always last,  
And fret for more.

If we could but remove the veil,  
When sorrow doth our hearts assail,  
And see how near the Master stands,  
Still guiding with his loving hands,  
We'd never doubt,

But sing amidst the deepest grief:  
His hand will bring us sweet relief  
From all our sad, distressing woes,  
Deceitful friends and deadly foes,  
And guide us home.

—John L. Morrison.

MISSIONARY WORK IN SWITZERLAND.

BY A. M. OYER.

A GENTLEMAN of Paris who subscribed for *Les Signes* when we commenced to send out the old copies of our paper, wrote us a few months ago as follows:—

"I am happy to receive each month your good journal, which I read with a lively interest; and I hope to be better situated, so that I can do more to circulate this sheet, which is made so valuable by its good articles, inspired by the study of the Holy Scriptures."

Later he writes again:—

"I am glad to add to my letter a list of names [60], many of which I hope will contribute to the success of your sacred undertaking—the preparation of souls for the near end. If I can be useful to you and serve the cause of God, I put myself entirely at your disposition, and I beg you to believe that it will always be with pleasure that I shall do this. I enclose five francs in Swiss postage stamps to pay my subscription, which was due July last."

Another gentleman of France writes us:—

"Find inclosed two francs in postage stamps, which, added to the three francs that I had the pleasure of sending you some months since, makes up the amount of the subscription to *Les Signes des Temps*, which



you have had the kindness to send me gratis. At that time it was impossible for me to pay the subscription, but the Lord having given me some small gains upon which I had not counted, I feel that it is my duty to pay them to you.

"It is impossible for me to express to you the pleasure that I find in reading your journal. It explains so clearly different portions of the word of God, which had appeared inexplicable to me, that I await it each month with impatience. I have learned much more during the few months that I have had the happiness of reading your journal and your tracts, than in the years that have passed since my conversion. May the Lord bless your efforts to a great number of persons."

A Swiss lady writes us:—

"It is with profound thankfulness toward God that I receive and read your most worthy journal. This reading is profitable for the soul; it enlightens, it directs, it strengthens, and it makes more easily understood those portions of the word of God which seem to our unfaithful hearts to be veiled.

"I find great joy every time that I have the pleasure of reading and meditating upon your good instruction. I see that the truth of the gospel is there set forth, and it is for this reason that I approve your doctrine. The manner in which you constantly set forth your sentiments, dear friends, does not leave the least doubt of the sincerity and Christian charity which animate you in the accomplishment of a task as noble as it is sublime. . . . I am persuaded that you are right in sanctifying Saturday. I have often asked myself why Sunday is kept, since the Bible speaks only of the Sabbath. . . . I like much the reflections of Mrs. White, and I entertain a deep sympathy for her. She expresses just what I feel, but cannot, like her, express in a clear and powerful manner."

This lady also says that she desires to keep the Sabbath, but her position is very painful, which renders it impossible at present.

An evangelist of France writes us:—

"Thanks for sending me several numbers of your interesting journal. Some of its articles have instructed me, others have edified me, and others have caused me to reflect. The question of the seventh day is not yet solved to my mind; but I consider that, though secondary, this is not a question of no importance. One cannot be too much inspired by the will of God, especially when he enjoys the great privilege of calling himself a child of God through the perfect merits of Jesus Christ."

This gentleman also expresses a great interest in the subject of baptism, and says that he and his wife had been baptized after being convinced that pedo-baptism had no foundation in the Scriptures.

Another evangelist also writes:—

"The articles which war against the errors of Mr. Darby appear to me very convincing, and I seek to make them known to those who are upright of heart but are wandering from the truth. As to the Sabbath and the baptism of children, I have always had doubts as to the legitimacy of the usage generally adopted."

A Swiss gentleman writes:—

"Your journal interests me much. I read it with attention, and re-read it many times, so that I may understand it well."

There are many other letters fully as interesting as these I have translated, but I have not time to translate more at present. Our hearts are filled with gratitude that so many persons have become interested in the "present truth" through reading our journal; and we believe that the way which has hitherto been closed is now being opened for the living preacher. I believe that nothing but the distribution of our publications could have accomplished this. We have many friends, and a good share of them are persons of intelligence and of means. May God touch the hearts of those who are honest, so that they shall be wholly converted to him.

#### TEXAS TRACT SOCIETY.

This Society held its fourth annual session on the camp-ground near Dallas, Texas. The first meeting was on Thursday, Oct. 27, 1881, at 4:30 p. m., and was opened with singing, "From Greenland's Icy Mountains." After prayer by Eld. Smith Sharp, the minutes of the previous meeting were read and approved. The Chair was empowered to appoint the usual committees, and named the following: On Nominations, H. C. Chrisman, D. Carpenter, and W. J. Kerr; on Resolutions, S. Sharp, A. W. Jenson, and J. S. Kilgore.

Adjourned to call of Chair.

SECOND MEETING, OCT. 30, 9:30 A. M.—Prayer by J. S. Kilgore. The Committee on Nominations pre-

sented the following-named persons as officers of the Society for the coming year: For President, R. M. Kilgore; Vice-president, John Wilson; Secretary and Treasurer, Kittie McKisick; Directors: Dist. No. 1, G. M. Ellis; No. 2, H. C. Chrisman; No. 3, J. S. Kilgore.

Voted, That Hood county be added to Dist. No. 2.

Eld. Butler made pointed remarks concerning our work, its nature, and the object of the tract societies; also the necessity of more earnestness and zeal on the part of the workers. After remarks by Brn. Kilgore, Butler, Sharp, and others, concerning the propriety of sending the Secretary of the T. and M. Society to Battle Creek to receive instruction in the tract and missionary work, the matter was referred by vote to the President of the Society, with instructions to act with the counsel of the Secretary of the General Tract Society.

THIRD MEETING, OCT. 31, 6 P. M.—The Committee on Resolutions presented the following:—

1. *Whereas*, Past experience has shown that judicious labor in the tract and missionary work has resulted in bringing many souls into the present truth; therefore—

*Resolved*, That we urge all of our brethren and sisters to engage more earnestly in this work, especially in the circulation of the *Signs of the Times* and our smaller tracts.

2. *Whereas*, Our churches and scattered brethren are largely deprived of the labors of the living minister; and whereas we believe that the *REVIEW* is well calculated to supply this want, and many of our brethren are not receiving the weekly visits of this valuable paper; therefore—

*Resolved*, That the tract and missionary workers should consider it an important part of their work to see that this paper is received and read by every Sabbath-keeper in Texas.

3. *Resolved*, That a copy of the proceedings of this session be sent to the *REVIEW* with a request that they be published.

The report for the year ending Oct. 1 was read, as follows:—

No. of members,	173
" " reports returned,	324
" " members added,	34
" " families visited,	282
" " letters written,	1,039
" " <i>Signs</i> in clubs,	148
" " new subscribers obtained,	328
" " pages of tracts & pamphlets distributed,	117,417
" " periodicals distributed,	7,089
" " Annuals	506
Cash rec'd on tract fund and periodicals,	\$738.52
" " " sales,	147 89
" " " membership and donations,	129 00
" " " periodicals,	320 06
" " " reserve fund,	15 50
" " " English Mission fund,	10 75
" " " camp-meeting fund,	90 00
Value of publications on hand,	320 80
Due Society on pledges,	280 00

On motion, adjourned.

R. M. KILGORE, *Pres.*

KITTIE MCKISICK, *Sec.*

BAD WORK.—"I drink to make me work," said a young man. An old man replied: "That's right; thee drink, and it will make thee work! Hearken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark me, it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink! drink! and it will make thee work!"

—If iron rests, it rusts. The steady roll of well-oiled wheels and piston taps and screws of a locomotive will not damage it as much as to allow it to stand idly on the track. Other things begin to decay as soon as their work is suspended. If the arm ceases to labor, its muscles will soften and shrink; let the mind cease to act, and how soon its powers grow dull; if the lungs cease their work, or if the heart stops its regular beat, we die. The Christian who has nothing to do will soon have no religion to enjoy. If his heart is warm in love, his hands will be eager in their work. If the heart grows cold, the hands will hang down in idleness, and the coldness of the heart and the idleness of the hands will soon tell us that the stillness of death is coming over the soul.

## SPECIAL MENTION.

### ELECTRICITY AS A FACTOR IN HAPPINESS.

PERHAPS the most marked feature of the hour, outside politics, is the anxious and hopeful attention paid to applications of electricity. The public is tireless upon electricity. It has one big fact to go upon, the electric telegraph—the one thing, perhaps, which Friar Bacon, if he could come back for a week and talk to the luminaries of science, would admit to surpass his reveries; and in spite of the doubts of the scientific, who are excited, too, and see their way to many things, but do not yet see their way to a lot of electric force cheap, the public persists in believing that steam is played out, and that the world is about to have a greater, less cumbrous, and more universally applicable force placed at its disposal.

Then, though the big electric lights flicker and go out unexpectedly, and the little lights are not as bright as they should be, and all the lights are more or less disagreeable in color, and nobody will give you the least dependable hint about the cost, and everybody tells a different story about the distance at which the force begins to tire and slacken, there is certainly light,—light, if you will pay the money, almost limitless in quantity, and in practice able to go all the distance from the generator, that is wanted. And slowly, slowly, but quite visibly, the obstacles to the use of that light pass away. There is light, and moreover, movable light, which seemed impossible. On Monday, while the British Association were discussing the use of the light in mines, and lamenting the chance of explosion at the point where the wire enters the lamp, Mr. Swan produced a lamp which, by the aid of Faure's secondary battery, dispenses with the wire. It will only burn six hours, but it can be carried about, and refilled at will from the wire connected with the central generator. That lamp next year will burn twenty-four hours, and then we have a lamp universally useful for domestic purposes.

Again, though no great feat of hauling, or heaving, or pushing has yet been performed by electricity, we know the force can be made to push and haul and heave. A man has driven about Paris in an electric tricycle; a girl has sewn a shirt with a sewing-machine moved by the same power; a bit of rock has been attacked by an electric borer; a toy-boat runs about in a lake driven by electricity; and, best of all, Messrs. Siemens are now carrying passengers in a "tram" which has no other motor than the electric "fluid," or modification of motion, or whatever it ought to be called. It is not only probable, but certain, that many of the difficulties now impeding the application of the force to heavy work will be dissolved, under the pressure of the brain-power now applied to them from every corner of the civilized world; and quite possible that in a year or two a cheap method of generating electricity will be applied—not discovered, for we know already that falling water, in governable masses, is what is wanted—and that the storage of the force will not only be a credible, but an easily accomplished, process. That is not supposing more than has occurred in the application of electricity to message-sending, and that accomplished, and cost reduced, as science always reduces it, we should have from the new agent at least two things—a light, full, permanent, and cheap, to be used wherever wanted, in the street, work-shop, and house, or in the mine; and a motor, manageable, tireless, light, and as effective for small work in the hands of the individual as for great work in the hands of a mighty company. That which will drive a railway train will drive a girl's sewing-machine or a boy's mechanical horse, that which will urge a rock-borer will help to carve a sixpenny bloodstone seal. Indra chained can be made to perform all tasks that can be performed by unintelligent force.

And these things gained, what will be the addition to human happiness? It is always necessary to ask that question; for, as a rule, the grand prizes of human intelligence, the additions to human knowledge of which we are so proud, have added little to the happiness of the millions who, and not the few rich, constitute man. It would be difficult, indeed, to prove that any great scientific discovery, except the lucifer-match, which made light and heat, as it were, portable, chloroform, which extinguished some forms of pain, and vaccination, has ever done very much to reduce the mighty sum of human misery.

There would seem, however, if all hopes be justified, to be good omens for man in electricity. Light in the bowels of the earth, permanent, pellucid, and safe, must indefinitely diminish the terror and the toil of those who work there, even if it does, as we fear it will, protract the hours of labor; and miners

of all kinds are many, and we want more from inside the world. Bright light, indeed, if it can but be carried about, must relieve man at least of the terror of darkness; and terror, not pain, is for humanity—which is in the aggregate timid, but healthy—the master evil. Then it would seem probable that in electricity we have a motor which will do what steam has not done,—add to the strength and freedom of the individual; and that must be a gain. Electricity is force without limitations which make cumbersome steam comparatively so useless; and if anything can make man happier, except more resignation, it must be an increase of force granted to every one for the battle with the blind powers of earth, which yield only to compulsion his food and drink.—*London Spectator*.

SOME GREAT ENGINEERING PROJECTS.

THE shortening of commercial routes by means of ship railways and ship canals seems to be the great ambition of the engineers of to-day.

In addition to the De Lesseps Ship Canal at Panama, the Eads Ship Railway at Tehuantepec, the Florida Ship Canal, the Chesapeake and Delaware Ship Canal, the Cape Cod Canal, and others in the interior of this country, there are several other important projects of like nature under way or in prospect in various parts of the world. The old project of connecting the Bay of Fundy and Baie Verte, on the Gulf of St. Lawrence, across the Isthmus of Chignecto, has lately taken new form. It is now proposed to make the connection by a ship railway eighteen miles long, thus making a short cut for navigation between the United States and the ports on the St. Lawrence Gulf and River, and saving the long and dangerous voyage around Nova Scotia.

The projector of the ship railway, Mr. H. G. C. Ketchum, writes us that the plan grew out of a desire to save lockage and a deep channel in the design of the Baie Verte Canal. His first plan was to lift vessels by hydraulic power on pontoons, and then float them through the canal. The idea then occurred that they might as well be lifted to the surface of the ground and hauled across the neck of land on rails. The road may be level and perfectly straight from end to end. The plan has been submitted to the Dominion government, and is favorably entertained.

Across the ocean the construction of the tunnel under the British Channel, connecting England with the Continent, is being prosecuted with an energy which is indicative of ultimate success, and thus far no obstacles have been encountered to make the undertaking a difficult or exceptionally hazardous one.

In France the connection of the Atlantic with the Mediterranean by a ship canal, to save the long and stormy voyage around the Spanish Peninsula, is under serious consideration, and the Council-General of the Seine have just adopted a resolution approving of the project.

The ship canal across the Isthmus of Corinth, in Greece, to shorten the route to Constantinople and the ports of the Black Sea, has, we believe, been definitely determined upon.

In the far East a bolder and more important project is in contemplation, with a view to shortening the commercial route to China and Japan by six hundred miles or more. At the head of the Malay Peninsula is the Isthmus of Kra, connecting Upper with Lower Siam; and by the cutting of a ship-canal at this point, about thirty miles in length, the need of sailing around the peninsula might be obviated. At Kra, the Malayan Peninsula, which stretches southward for five hundred miles to Singapore, is at its narrowest breadth, and the distance across from the side of the Indian Ocean to that of the China Seas is further decreased by the existence of natural waterways for some distance inland from both shores. From side to side it is no more than fifty miles, and the Pakchan River, on the western coast, and the Htassay on the eastern, afford the ready means of further reducing it. The distance, therefore, over which it would be necessary to cut a canal would probably not exceed thirty miles. The neighboring districts are known to be fertile and to contain great mineral wealth. A tin mining company has been established for more than ten years at Malewon, on the Pakchan, and gold has been found in the neighboring stream of the Lenya. So far as known, the engineering difficulties are not of a stupendous character, and political drawbacks and considerations fortunately do not exist.

The French appear to have taken the lead in proposing this important commercial short-cut, and, if the opinion of the *London Times* is well founded, the government of British India will not decline to actively participate in its execution.—*Scientific American*.

THE GROWTH OF MORMONISM.

The *Presbyterian Review* says: "Beginning with only six members, Mormonism has gone on increasing in numbers, power, and resources, until it has secured positive control of a most attractive and important territory, which is larger than all New England, with the addition of New Jersey and Maryland, and possesses wealth of mineral resources superior to that of any equal area in America. Nor is the power of Mormonism any longer confined to Utah, since it now virtually holds the balance of power in three other territories; namely, Wyoming, Idaho, and Arizona. In the two latter, the colonization of Mormons is being rapidly pushed forward. Furthermore, the people of Colorado are beginning to be alarmed over the rapid colonization of Mormons in some parts of that State. And yet, notwithstanding the fact that this utterly anti-American system already controls four of the future great States of the Union; notwithstanding the fact that it has already cost the government millions of dollars to send troops here to enforce order and obedience to the laws of the land; notwithstanding the fact that hundreds of American citizens have fallen victims to its vindictive spirit, and been murdered in cold blood, simply because they were Americans; notwithstanding these appalling facts, it is next to impossible to get any man in public life—any Senator or Representative—to give any attention to the subject. Indeed, outside of Utah, it is difficult to find one who has any definite idea whatever of the strength and resource of Mormonism and its tremendous power for mischief. And it is still more difficult to find any one who has any definite knowledge of the atrocious doctrines and horrible blasphemies which constitute the system known as Mormonism."

RAILROAD ACCIDENTS.

RAILROAD statistics show that there were an unusual number of accidents attended with fatal results on American railroads during the year ending Oct. 31, 1881. They foot up 1,492 accidents, by which 397 persons were killed, and 1,687 more were injured, being a monthly average of 124 accidents, 33 killed, and 141 injured.

The month of October, as reported by the *Railroad Gazette*, shows a greater number of accidents than the monthly average for the year, although the fatality was slightly less, the total for the month being 131 accidents, 31 persons killed, and 133 more injured. Of the October accidents, 51 were collisions, 77 derailments, 2 boiler explosions, and 1 fire. More than half the number of mishaps, where the time of day was reported, happened in the daytime, which appears to be remarkable, although it is said to be not an uncommon thing for more train accidents to occur in daylight than in the night time.

January took the lead in number of accidents, 223 having occurred in that month, while the greatest number of fatal casualties were in September, namely, 56 killed.

There were no less than four successful attempts at train wrecking in October. In one case obstructions were put on the track, in another a rail removed, and in two more switches were misplaced. In only one case were the wreckers caught, and they are to be tried for murder, an engineer having lost his life in the wreck.

Six broken bridges are in the record for the month,—an unusually large number. One of these had its abutments washed out, and in two other cases they were small wooden bridges.—*Scientific American*.

—Belgium has just triumphed in a very severe electoral struggle with the clerical forces under very peculiar circumstances. It was the first time that the electors had been called on to elect municipal officers since the validity of the law making primary education secular. By the mechanism of the municipal governments, they have the power of interfering with the execution of this law, and therefore in some instances the schools have remained in the hands of the clerical instructors; therefore the importance of the strife, and the assault was made all along the line, not only in the smaller places, where the influence of the priests naturally obtains, but even in the large cities, as Ghent, Antwerp, Liege, and Brussels. In Brussels the clerical candidates were so unpopular that they were scarcely free from insult. The people were exasperated that they had assumed the name of "Independents," as they did, indeed, throughout the country. And the opportunity was never more propitious for them, as there was an immense dissatisfaction with many of the financial measures of the city

council. But with all this to contend with, the Liberals carried the city by a handsome majority, and, indeed, nearly all cities in the kingdom. The day was a good one for the Liberals, as it showed them their own strength, as well as the aims and plans of their adversaries.—*Christian Advocate*.

—General Garfield, in his reply to a colored delegation, said: "A trained man is two or three men in one, in comparison with an untrained man." This is a striking form of stating an undoubted truth.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14: 13

GRAY.—Died in Nevada, Mo., Nov. 9, the youngest daughter of T. A. and sister Mary E. Gray, aged 2 years, 2 months, and 23 days. She sleeps for a little while; then He that is to come will come, and will not tarry. Funeral services by the writer. J. G. WOOD.

BETE.—Died at Camden, N. J., Dec. 7, 1881, Anna, wife of Peter H. Bete, in the thirtieth year of her age. She leaves a companion in feeble health, and one child too young to realize its loss. She sleeps in Jesus. Words of comfort to the bereaved by the writer, from 1 Thess. 4: 18. N. ORCUTT.

WOOD.—Died of whooping-cough and measles, at their home in Sheldon, Ia., Nov. 29 and Dec. 5, Della and Edward, twin children of Bro. Warner J. and Sr. Sarah L. Wood, aged two years and six months. They will be greatly missed by parents and friends; yet they mourn not as those that have no hope. Words of comfort were spoken by the writer, from 1 Cor. 15: 26 and Ps. 17: 15. R. C. PORTER.

SLADE.—Died of diphtheria, in Lyons, Ionia Co., Mich., Nov. 24, 1881, Bro. R. Slade, aged 51 years and 18 days. Bro. Slade became a Christian in his youth. For many years he was deacon of the Baptist church at Lyons. Six years ago he and his wife heard and embraced the third angel's message. Soon after, they united with the Lyons church of S. D. Adventists, where he has acceptably filled the office of deacon and district secretary. In his death the church have lost a faithful brother, his wife an affectionate husband, his children a kind father, and society a worthy member. In the closing hour of his life he expressed his great confidence in his blessed Saviour. Calling his family to him, save one who was absent, he bade all good-by till Jesus shall gather his faithful ones home, and said, "Tell Clara [the absent one], to be faithful; my affection for her is great." He leaves a wife and ten children. Words of comfort were spoken by the writer, from Rom. 8: 28. A. O. BURRILL.

LINDSEY.—Died at Wellsville, N. Y., Oct. 11, 1881, of cancer of the liver, Bro. John Lindsey, aged 60 years.

Bro. Lindsey was among the pioneers of our cause, having been connected with the advent movement of 1844, and being among the first of those who received the light of the third angel's message under the labors of Eld. Joseph Bates. During all these intervening years, he has ever been faithful and true to the light then received, having always been identified with the work since that time.

For several years he has been a great sufferer, and especially at times during his last illness; and yet he manifested remarkable patience and resignation. This was particularly true during his last sickness, not one murmuring or impatient word escaping his lips. Esteemed by all who knew him, his loss is deeply felt, not only in the family circle, where the bereavement has especially fallen, but by the church of which he was a member, and in the community, where he was universally respected. The most gratifying evidence of preparation for the great change, when it finally came, was given to those who tenderly ministered to him during his last hours, and is left to them as a great source of consolation in their deep bereavement. Remarks were made by the writer from Num. 23: 10, last clause. B. L. WHITNEY.

MONTGOMERY.—Mrs. Mary Montgomery was born in York Co., Va., Aug. 14, 1816, and died at the residence of her daughter, Mrs. H. S. Richardson, in Loveland, Col., Nov. 26, 1881. At the age of sixteen she was married to Mr. Montgomery. They were blessed with eleven children, six of whom—five sons and one daughter—are now living. They moved to Iowa in 1859, and from thence to Colorado seven years ago. Last March Mrs. Montgomery began to decline in health, and the latter part of September she decided to come to Loveland and stay with her daughter. She here received the best of attention, no pains being spared to effect her restoration to health. She, however, continued to fail until death closed the scene. Mrs. Montgomery was a devoted mother, full of sympathy, patience, and love. For fifty-five years she held up the banner of the cross, exerting all her influence in favor of the Christian religion. About thirty-five years of this time she was a member of the Methodist church, and the remaining twenty years, a Seventh-day Adventist. On her sick bed she always rejoiced when religion was the theme of conversation. The language of her heart seemed to be,—

"My soul rejoices to pursue  
The steps of Him I love,  
Till glory breaks upon my view,  
In brighter worlds above."

To those who are left to mourn her loss, what a consolation to have the assurance that it is well with her, and we can meet her in that "world of light" where there is no more parting or weeping, but joy forevermore. \* \* \*

## The Review and Herald.

Battle Creek, Mich., Tuesday, December 20, 1881.

### OFFER LIMITED.

Two weeks ago, we offered to send the REVIEW, with the Life of Wm. Miller as a premium, to new subscribers for \$2.10. This price was astonishingly low, and a more careful consideration shows that too great a loss would be sustained by the long continuance of the offer. Therefore this offer is limited to Jan. 15, 1882.

All new subscribers whose names are mailed before that date will receive the REVIEW and premium at that very low price.

After that date, the price will be two dollars and twenty-five cents, this offer to continue one year. For further particulars, read the articles in the Supplement which accompanies this paper.

PUBLISHERS REVIEW.

### BOOK NOTICES.

#### STILL WATERS.

THERE has been laid on our table an elegant little volume entitled, "Still Waters; or Dreams of Rest. A Collection of Sacred Poems, by Eliza H. Morton." This volume is well printed on heavy calendered paper, and neatly bound in muslin. It contains 208 pages, and 104 of the best religious lyrics which have come from the pen of the gifted author. Of the nature of these poems we need not here speak, as they are of the same style and sentiment as those which our readers have been so long pleased to read in these columns. Price \$1.00, postage 6 cts. May be had by addressing Miss Eliza H. Morton, College, Battle Creek, Mich.

#### PARLIAMENTARY PRACTICE.

Having long felt that a more condensed and systematic arrangement of Parliamentary Rules might be made than any heretofore published, we have prepared a Diagram which shows the relation of any motion to every other motion, and answers at a glance over five hundred questions in parliamentary practice. To this is appended a Key containing an explanation of the use of the Diagram, and concise hints and directions for conducting the proceedings of a deliberative assembly. Any one, after a little study, with the Diagram before him, can do this in a thoroughly parliamentary manner. The Diagram is printed on tinted bond paper, the Key on fine calendered paper with ornamental colored border, the whole bound in muslin, in convenient shape for the pocket, and embossed in black, with gilt side title. Price, post-paid, single copy 50 cts. or \$5.00 per dozen. May be had at this Office.

### QUARTERLY MEETINGS.

As it is quite probable that I shall not be in Vermont in time to attend any of the quarterly meetings the first Sabbath and first-day of January, 1882, I desire to say to all of the brethren and sisters in the State, that I hope these meetings will be held in all of our churches, and that they may be seasons of interest and profit to all. Every member of the church should be present if practicable, and if not, will such please report?

Will the elders of the several churches see that the interests of the churches are all faithfully attended to, and the officers of the tract and missionary society look well to the interests and work of their respective districts? It is desired that the tithes should be paid to the close of the present year, and that the funds be sent at once to the State treasurer. Faithfulness is required of God's people, and highly commended in the word of God.

A. S. HUTCHINS.

Battle Creek, Mich.

### TO THE BRETHREN IN THE PROVINCE OF QUEBEC.

As it is thought advisable that I should labor in Wisconsin for a few weeks, it will not be practicable for me to attend our usual quarterly meetings to be held with the churches in the month of January next. Yet I earnestly desire that they may be well attended. Shall there be promptness in paying the s. b. pledges, and in forwarding the same to our Conference treasurer, A. Blake, South Stukely, P. Q.?

I cannot supply our tract and missionary officers and workers with more tracts and periodicals for circulation, until my return to Canada.

A. C. BOURDEAU.

### TO THE CHURCHES IN NEBRASKA.

ANY of the churches or scattered brethren who desire meetings held among them are requested to correspond with me at once. State the time which you think would be most acceptable to the people. Until Jan. 1, address me at Battle Creek, Mich., Care REVIEW AND HERALD.

I would especially urge all who love the truth to have a hold on Heaven, that they may be prepared to unite their earnest efforts with those of the minister in gathering in precious souls for whom the Saviour died.

CHAS. L. BOYD.

### TO CHURCH CLERKS IN MICHIGAN.

THIS week we send with the quarterly meeting blank reports, programs of business for quarterly meetings. Will the clerks place them in the hands of the elders and deacons? MICH. CONF. COM.

### TENNESSEE S. S. ASSOCIATION.

A MEETING of the Tennessee Sabbath-school Association convened on the camp-ground at Cross Plains, Oct. 17, 1881, at 10 A. M., Eld. S. Osborn in the chair. The meeting opened with singing; prayer was offered by Eld. Osborn.

On motion, Bro. J. Q. Finch was elected President; J. B. Yates, Vice-president; and Mrs. M. A. Remley Secretary.

Important and instructive remarks were made by Bro. J. O. Corliss.

Adjourned *sine die*.

MARY A. REMLEY, Sec.

—The peace which the Bible offers is peace in war. When through the atonement we are reconciled to God, his enemies become ours. By our very act of submission we are consciously enlisted on his side to fight under Christ's banner against all forms of evil in the world, the flesh, and the devil, and are thereby pledged to a life-long struggle with the powers of darkness.

## Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10: 7.

### DISTRICT QUARTERLY MEETINGS.

To be held Jan. 14, 15, 1882.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

- DIST. No. 1, N. Y., at Lancaster. R. F. COTTRELL.  
 DIST. No. 3, Texas, at Savoy. J. S. KILGORE, Director.  
 DIST. No. 10, Kan., with the Grenola church. OSCAR HILL, Director.  
 DIST. No. 2, Ohio, at Corsica. We expect Eld. A. M. Mann will be present. E. C. PENN, Director.  
 DIST. No. 2, Neb., at Waco, York Co., Jan. 8, 1882. Can Bro. Shultz be with us? E. D. HURLBURT, Director.  
 DIST. No. 4, Iowa, at Mt. Pleasant. We expect Eld. Geo. I. Butler to be present, if his health will permit. W. W. CONKLIN, Director.  
 DIST. No. 2, N. Y., at Roosevelt. A general attendance of the members in the district is requested, especially the librarians. L. R. CHAPEL, Director.

DIST. No. 3, N. Y., at Mannville. We hope to see a good attendance at this meeting. Important matters will be considered and acted upon. M. H. BROWN.

DIST. No. 3, Pennsylvania T. and M. Society, at Portville, N. Y. We hope for a good representation and a full report. Bro. D. B. Oviatt is expected. D. B. WELCH.

DIST. No. 9, Ill., at Watseka. This is a very important meeting, and each church should be well represented. Come, all that can, and let us all pray for the blessing of God upon the meeting. A. O. TAIT.

DIST. No. 1, Kan., with the church at Bull City. Librarians should bring their books. Come, brethren, let us increase our faith by using the privileges that now are ours. J. B. CARPENTER, Director.

DIST. No. 4, Ind., at Mechanicsburg. The amount pledged at our last district quarterly meeting to meet incidental expenses falls due at the beginning of the year. Let each brother and sister be prepared to pay this in at this meeting. WM. COVERT, Director.

DIST. No. 1, Mich., at Jefferson. As we have not had a meeting for the district since last April, we would like a good turnout. Brethren and sisters from Lenawee and Camden, will you make a special effort to attend? Elds. Lamson and Burnham are expected. F. D. SNYDER, Director.

THE churches of Dist. No. 4, Vt., will hold their quarterly meeting at the regular time, and the librarians will forward their reports to sister W. C. Walston, district secretary, West Bolton, Vt., so as to enable her to make her report to the State secretary. As regards the district quarterly meeting, due notice will be given of time and place. C. K. DRURY, Director.

### CHANGE OF APPOINTMENT.

ON account of the sickness of sister Bramhall, the quarterly meeting of the Jackson church will be held at Tompkins, Mich., instead of Springport. E. P. GILES, Elder.

### TO THE FRIENDS IN ARKANSAS.

No providence preventing, I will visit this State about the middle of February, to look after the wants of the cause, and labor there as the way may open. I desire to hear from the scattered Sabbath-keepers there immediately. Please give the number of Sabbath-keepers in your section. State whether you have any meetings or Sabbath-school, and what the interest, if any, is on the subject of present truth. Give your name and address plainly. Direct, ELDER J. H. COOK, Ft. Scott, Bourbon Co., Kan., Box 69.

DABLINGTON, Wis., Jan. 7, 8. H. W. DECKER.  
G. C. TENNEY.

I WILL meet with the friends at Milton, Wis., Dec. 24. Meeting A. M. and P. M. G. C. TENNEY.

If my state of health will admit, I will meet with the church in Parkville, Mich., Dec. 31, 1881. J. BYINGTON.

THE quarterly meeting of the Randolph church will be held Sabbath and Sunday, Dec. 24, 25, 1881. I expect to be present. D. T. FERRO.

THE quarterly meeting of the church at Alaiadon, Mich., will be held at Alaiadon, Jan. 7, 8, 1882. Mrs. Owen will accompany me. G. K. OWEN.

ARMADA, Mich., Sabbath, Dec. 31; Memphis, Sunday evening, Jan. 1. Hope to see a general attendance of our brethren at these meetings. H. M. KENYON.

FARINA, Ill., where Bro. Crandall may appoint, Dec. 31 to Jan. 3. Webber Grove, Ill., Jan. 7-9. T. M. STEWARD.

NOTHING preventing, I will meet with the church at Smithland, Iowa, Dec. 31. Meetings will commence Friday evening. Hope to see a general attendance. R. C. PORTER.

QUARTERLY meeting of Dist. No. 2, Mich., at Spring Arbor, Jan. 14, 15. Let there be a general attendance, as this will be an important meeting. Will some minister attend? E. P. GILES, Director.

FENTONVILLE, Mich., Dec. 24, 25.  
Holly, as brethren there may arrange, " 27, 28.  
Three Lakes, Sabbath and first-day, Dec. 31 and Jan. 1. R. J. LAWRENCE.

BURLINGAME, Kan., Dec. 24, 25.  
Topeka, " 31, Jan. 1.  
Richland, " Jan. 7, 8.  
SMITH SHARP.

DARIEN CENTER, N. Y., Dec. 24 to Jan. 1. Shall be very glad to meet Eld. Cottrell and the brethren of the Lancaster church at these meetings, and also the brethren and sisters accessible to the meeting. M. H. BROWN.

THE quarterly meeting of the church at Portville, N. Y., is postponed till Sabbath and Sunday, Jan. 14, 15, 1882. We wish to see every member at this meeting. Let all report in person if possible. D. B. WELCH.

CHICAGO, Ill., Dec. 31-Jan. 3.  
Serena, " Jan. 4-9.  
Otter Creek, La Salle Co., Ill., Jan. 10, 11.  
Gridley, McLean Co., " 12-15.  
R. F. ANDREWS.



THE quarterly meeting of Dist. No. 9, Mich., will be held at Watrousville the second Sabbath and first-day in January. Hope all the Sabbath-keepers in the district will attend, so that we can know what the wants of the district are. Bro. A. Wicks will be present. H. F. STATES, Director.

CENTREVILLE, Kan., Dec. 29 to Jan. 1. Following this meeting, I shall, no providence preventing, visit the churches at Amity, Moline, and Grenola in Southern Kansas. Will give notice of time by letter. Hope these meetings may be seasons of deep spiritual interest. J. H. COOK.

THE fourth district of the Ohio T. and M. society will hold its next quarterly meeting at Clyde, Jan. 7, 8, 1882. Will the librarians please be prompt in sending in their reports to the district secretary, Sarah L. Rowe, Clyde, Ohio? Will hold a temperance meeting on Sunday at 2:30 P. M. WM. BEEBE.

PROVIDENCE permitting, I will hold meetings as follows:—Belvidere, Ill., Dec. 31 and Jan. 1. Rockford, " Jan. 7, 8. Roscoe, " " 14, 15. Louisa, Feb. 4, 5. The ordinances will be celebrated. Let us have a general attendance. A. A. JOHN.

THERE will be a ministerial association of the Wisconsin Conference held at Baraboo, Wis., beginning Thursday eve, Dec. 29, and continuing over first-day. Subjects of interest have been assigned to different ministers, upon which they will be expected to speak or write. All our ministers are expected, and as many of our licentiates as can consistently attend. An invitation is also extended to our people in surrounding churches. WIS. CONF. COM.

NOTHING preventing, we will meet with the friends at Howell, Mich., Dec. 24, 25, 1881. Alaiedon, Dec. 31 and Jan. 1, 1882. Bancroft, Jan. 7, 8, 1882. Should be pleased to meet Eld. Owen at Howell and Alaiedon and Bro. E. P. Daniels, at Bancroft. H. D. BANKS. C. N. STUTTLE.

PROVIDENCE permitting, I will meet with the church at Wellsville, N. Y., in quarterly meeting, commencing Sabbath, Dec. 31, 1881. Every member is expected to be present or send a report.

I will also meet with the church in Ulysses, Pa., and hold the quarterly meeting there one week later, on Sabbath and Sunday, Jan. 7, 8, 1882.

At both these places, meetings will commence with the commencement of the Sabbath, and Sabbath-school will be held at 10 A. M. May the Lord go with us to the meetings. D. T. FERRO.

Publishers' Department.

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Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewals at once.

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TO THE TEXAS H. AND T. SOCIETY.—There will be two prizes presented in the H. and T. Society at our next quarterly gathering. The highest will be given to the individual who obtains the greatest number of certificate members; the second, to the individual who obtains the greatest number of signers to any or all of the pledges. This offer is to lay-members only. J. S. KILGORE, Pres.

Books sent by Express.

A H Clymer \$24.64, D Nettleton 25.74, D Nettleton 2.00, G B Starr 18.46, Geo Foreman 5.60, A Mead 10.80, A Mead 21.60, E C Penn 5.97, D A Wellman 4.50.

Books Sent by Freight.

Lizzie Hornby \$54.15.

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Lewis Johnson \$4.00, B C V M Society per W C Sisley 31.80, Pa Conf Fund Geo Cleveland 8.75, O A Olsen 10.00, E H Root 1.78, N E T & M Society from Neb T & M Society 1.00, Signs of the Times from Kan T & M Society 50.00, Mo T & M Society per Geo I Butler 15.00, Cal T & M Society per S N H 149.55, N E T & M Society per S N H 113.88.

Shares in S. D. A. P Association.

Robert Ladlee \$10.00, A friend donation 1.00, John Byington 100.00, Benj Stureman donation 8.00, Ellen M Towne 10.00.

Gen. Conf. Fund.

Mrs D J Hitchcock \$1.35, James Hackett 7.45.

Mich. Conf. Fund.

Morley per John Waters 2.00, Dryden per Mrs M L Davis 8.00, Jackson per D R Palmer 28.05, J A Demill 4.47, Hastings Moses Randall 2.00.

S. D. A. E. Society.

E H Root \$50.00, Alfred McNeill 10.00, Emily J Estes 10.00, Benj Stureman 2.00.

Instructor to Poor.

Mary Luke deceased 76c.

Donation to Tidende.

Lars P Olsen \$1.00.

Danish Mission.

J H Aasen \$2.00.

A DISCOURAGED PASTOR.

I ONCE heard of a minister who stated that he had preached a number of years in a certain place without any visible benefit to any one. Finally he concluded it was not right for him to preach, and, in consequence, thought he would give it up. But while musing on the subject, he fell asleep and dreamed. "I dreamed," he said, "that I was to work for a certain man for so much, and my business was sitting upon a large rock, with a small hammer, pounding upon the middle of it in order to split it open. I worked a long time to no effect; and at length I became discouraged, and began to complain, when my employer came. Said he, 'Why do you complain? Have you not fared well while in my employ?' Oh! yes. 'Have you not had enough to eat?' Yes. 'Have you been neglected in any way?' No, sir. 'Then,' said he, 'keep to your work, cease your complaints, and I will take care of the result.' He then left me. I then thought that I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me. Then," said he, "I ceased to complain; I seized my little hammer with new vigor. I hammered upon that great rock, sin, with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering."—Primitive Methodist.

Notes of News.

—Prince Bismarck is seriously ill. —On the 14th, a cordage manufactory burned at Philadelphia. Loss, \$200,000. —Small-pox is epidemic in Chicago. There are hundreds of centers of contagion. —All the European powers but Italy have acquiesced in the French occupation of Tunis. —The German Reichstag has approved a bill for the construction of a new Parliament house in Berlin. —The destruction by fire of the rolling mills of Graff, Bennett & Co., at Bennett's Station, near Pittsburg, Pa., will throw 1,000 men out of work. —A recent earthquake on the north shore of the Island of Arran (in the Firth of Clyde, Scotland), threw thousands of fish dead upon the beach. —On the 10th instant, a boarding-house in Pittsburg burned down. Nine men perished in the flames, and 12 were seriously injured, two of whom will probably die. —It is proposed to erect at the Chapel House, Westminster Abbey, a memorial to the late Dean of Westminster, English and Americans joining in contributing for this object. —German scholars are engaged in revising the German standard translation of the Bible. They are now at Halle, making the final revision of the Old Testament, and negotiations for printing have been opened. —The Russian authorities, unable or unwilling to correct the evils complained of by the nation's press, have further restricted its liberty. This policy of intolerance is considered a signal proof of the incompetent cowardice of the Tartar General, Ignatieff.

—The French Minister of Public Worship has administered a reproof to each of the French prelates who attended the canonization ceremony recently held at Rome. According to the terms of the concordat, they were required to obtain permission of the government before leaving their dioceses.

—It is said that when the Ring Theater in Vienna was burning, the police made an appalling mistake. Supposing that all the people had left the building, they locked the doors, thus dooming those inside to a horrible death. Up to the 15th, charred bodies continued to be found among the ruins.

Our Casket.

—I love my God, but with no love of mine; For I have none to give. I love thee, Lord; but all the love is thine; For by thy love I live. I am as nothing, and rejoice to be Emptied and lost and swallowed up in thee. —Guyon.

—A straight line is the shortest in morals as well as in geometry.

—An ability and an opportunity to do good ought to be considered as a call to do it.—Cecil.

—Conviction, were it ever so excellent, is worthless till it converts itself into conduct.—Carlyle.

—Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

—It is from our hearts, and not from an outward source, that we draw the lines which color the web of our existence.

—Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think.

—Conquer thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—Burton.

—Nothing so increases reverence for others as a great sorrow to one's self. It teaches one the depths of human nature. In happiness we are shallow, and deem others so.—Charles Buxton.

—The prevalent sentimentalism that ignores all the more awful attributes of the almighty and eternal God, is filling the churches with religious nambypambyism, and the outside world with flippancy and irreverence.—Nashville Christian Advocate.

—Good manners at the table are an indication of common sense and refined associations. We used to sit near a lady who always drew the fruit-dish near her, fingering the peaches and pears to get the softest, and never failed to take the largest orange. And she was a fine Latin and French scholar!—Congregationalist.

—To walk in Christ, or to walk by faith, is to have the life regulated by an habitual, prevailing regard to those doctrines and invisible realities revealed to us in Scripture. A person may be said to be walking by faith, when the influence of invisible, spiritual objects prevails in regulating his judgment, his affections, and his conduct.

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